



# OUR NEGRO AND INDIAN MISSIONS

1929



# The Commission for Catholic Missions Among the Colored People and the Indians

## *Board of Directors*

His Eminence, DENNIS CARDINAL DOUGHERTY, *Chairman*  
Archbishop of Philadelphia

His Eminence, PATRICK CARDINAL HAYES,  
Archbishop of New York

Most Reverend MICHAEL J. CURLEY, D.D.,  
Archbishop of Baltimore

## *Secretary*

REV. J. B. TENNELLY, S.S., D.D.,  
Sulpician Seminary, Washington, D. C.

## *Its Organization and Its Work*

THE need of an organized national effort to preserve the Faith among the Catholic Negroes and Indians was voiced by the American Bishops at the Second Plenary Council. It was, however, the Third Plenary Council, in 1884, which actually effected the constitution of a permanent Commission for this object. According to its plan, the Commission was to consist of a Board of Directors composed of three members of the Hierarchy, assisted by a secretary. Its funds were to be derived from an annual collection which the Bishops of the Council ordered to be taken up in every church in the United States on the First Sunday of Lent. These acts of the Council were formally approved by the Holy See and the Commission began to function immediately.

During the forty-four years of its existence the Commission has assisted, to the full extent of its resources, practically every Indian and Negro mission in the United States, including Alaska. Some have required help only in their infancy, while others have been dependent upon it, at least in part, during this entire period. The Commission has supported the Bureau of Catholic Indian Missions in Washington, which in turn has rendered invaluable services to the Catholic Indian schools. As much aid as possible, moreover, has been extended to the Mexican missions in the Southwest. Within past years the Commission has responded to urgent appeals from Haiti to help to preserve the fruits gained to the Church in that island. It has also assisted in establishing and maintaining schools in the Island of Guam. Finally, the Commission has been able to aid a few of the mission centers in the Philippines.

---

All communications concerning the business of the Commission and all remittances are to be addressed to the Secretary, Rev. J. B. Tenny, S.S., D.D., 401 Michigan Avenue N. E., Washington, D. C.

# OUR NEGRO AND INDIAN MISSIONS

ANNUAL REPORT OF THE SECRETARY  
OF THE COMMISSION FOR THE  
CATHOLIC MISSIONS AMONG  
THE COLORED PEOPLE AND  
THE INDIANS

January, 1929





CHILDREN OF MARY, ST. JOSEPH'S CHURCH, MERIDIAN, MISSISSIPPI  
Missionary Sister, Servants of the Holy Ghost



# OUR NEGRO AND INDIAN MISSIONS

---

## *An Appeal in Behalf of the Negro and Indian Missions in the United States*

DEARLY BELOVED BRETHREN:

**I**N THE name of Christ and of His Church, we address ourselves to you today in behalf of the Negro and Indian missions. It is the will of the Holy See and of the Bishops of this country that an appeal be made for this work and that a special collection be taken up for it in all the churches in the United States on the first Sunday of Lent.

We urge you to consider the great opportunity that awaits the Church of bringing the blessings of Christ to millions of souls. Great movements of the Negro population from the South in recent years represent, and have in turn caused, great changes in the lives of these people. They have broken away from old moorings. Education, new surroundings, and a new manner of living are forces that are reshaping them. Their religious beliefs and moral standards have not escaped these influences, but have been shaken and are now in confusion. Yet conscience and religion are not dead. Millions, however, are pitifully groping in the dark. They are as sheep without a shepherd. To whom shall they turn? Only the Catholic Church with her maternal solicitude, her moral discipline, and her powerful religious helps can arise the Negro to the plane which belongs to him as a man and as a Christian.

But how is this spiritualizing power of the Church to be brought to bear upon this race? Individual effort can reach only a small number of individuals. It can merely prove on a small scale what could well be done on a large scale. A great and powerful effort is required. Indeed, only the interest and the sympathy, the concerted prayer and missionary effort of a whole Catholic people can adequately respond to the yearn-

ings and needs of another people. This is our opportunity and our duty. Divine Providence would seem to be calling upon us, beloved brethren, to direct without stint our zeal and charity to this cause.

A like opportunity awaits the Church in the case of the Indian. His whole existence has been profoundly affected and upset by the impact of the white race. Detached from the past, he stands helpless, ready to receive either the blessings or the curses of the civilization that surrounds him. The Church, the mouthpiece of the Teacher of mankind and the beneficent mother of civilization, can reestablish him and set his feet on the way that leads to God in this life and in the next.

We would also call to your mind the actual requirements of the missionary work that is now being carried on among the Negroes and the Indians. This work, although it is small in proportion to the great opportunities, is steadily growing in extent and in influence. The number of churches and schools is increasing; hundreds of converts are being received each year; more than four hundred priests and fifteen hundred consecrated women are giving their lives to the service of the Negro and the Indian. For this they receive no worldly wages. But they ask, and we ask for them, their support and the support of their work among the poor. They are reproducing the work that their Lord and Master gloried in: "The poor have the Gospel preached to them." Remember, beloved brethren, that these priests and Sisters; that one hundred and ninety Negro parishes and two hundred schools with thirty-two thousand pupils; that three hundred Indian missions and eighty schools with seventy-two hundred Indian



children, depend, under Providence, upon your generous help.

Finally, there is one other great need of which you should know. A large number of colored Catholics live in one of the southern states. They have been Catholics for generations. But sad to say, even at the present time, there are no priests to care for hundreds of them, no churches to which they may come. Is it surprising then that many of them are being lured away from the true Faith and that many others are spiritually miserable and demoralized? They themselves and their white neighbors are unable even to support priest and church. What greater, what nobler act of charity could there be than to help to send priests

to these poor people and to provide churches for them. Whatever you do for these, you surely do for Christ the Lord Himself.

We exhort you, dear brethren, to show your love of our Savior and of the souls which He has redeemed, by your generosity towards the truly apostolic work among the Negroes and the Indians and by your prayers that these people may soon share the blessings of the Faith which you enjoy.

✠ DENNIS CARDINAL DOUGHERTY,  
*Archbishop of Philadelphia.*

✠ PATRICK CARDINAL HAYES,  
*Archbishop of New York.*

✠ MICHAEL J. CURLEY,  
*Archbishop of Baltimore.*

### III. PLENARY COUNCIL AND THE COLLECTION

“Let a special collection be taken up in every diocese of this country on the First Sunday of Lent of each year, and let the proceeds thereof be sent to the Commission which is to be established for these domestic (i. e., Negro and Indian) missions. The distribution of this is to be effected in the following way. The money, which is derived from this collection in the case of dioceses wherein the Society for the Propagation of the Faith already exists, is to be expended by the Commission in the interest of the missions among the Indians and the Negroes.” (Decreta, Tit, VIII, Cap. II.)



## Survey of Negro Missions

**The Progress** **THE OPENING** of fourteen new Negro mission-parishes, the inauguration of twelve new schools, the establishment of three new high schools, the increase of 1,093 in school attendance, and a record of 2,811 converts are facts that attract attention in glancing at the accomplishments of the year 1928. These facts are indicative of the real expansion of the work during the past year and of the growing interest in the spiritual welfare and conversion of the Negro. Less spectacular, perhaps, but of equal importance, is the uniformly excellent pastoral care now provided for the majority of Catholic Negroes and the opportunities of a sound religious education offered to their children in the schools. More than two hundred zealous priests are devoting themselves exclusively to this work. Practically every mission has a Catholic school attached to it. Over one thousand Sisters belonging to various orders, conduct these schools.

**New Missions** Especially noteworthy is the widespread character of this interest in the Negro. This is indicated by the location of these fourteen new mission-parishes: Cairo, Ill.; Dayton, O.; Gary and South Bend, Ind.; Wilmington, Del.; Fort Worth and Washington, Texas; Plateau, Ala.; Helena, Ark.; Greensboro and Raleigh, N. C.; Cote d'Afrique, Rayne, Church Point, and New Orleans, La. The deep concern of many Bishops in the promotion of this work is expressed in their communications, published in the following pages. It is, moreover, significantly attested to by their own acts, for the upbuilding and maintenance of these works in most cases is at least partly dependent upon diocesan funds or upon funds raised within the diocese itself for this special purpose. The results as revealed in the remarkable number of conversions and the sincere and ready response of the Catholic Negro justify this interest and effort.



KINDERGARTEN, ST. MARY'S CATHOLIC SCHOOL, VICKSBURG, DIOCESE OF NATCHEZ





HOLY GHOST SCHOOL, JACKSON, MISSISSIPPI  
Sixth and Seventh Grades, Missionary Sister, Servants of the Holy Ghost

During the past year twelve new schools were established in the following places: Harrison, Miss.; Cairo, Ill.; Kansas City, Kan.; Greensboro, N. C.; Wilmington, Del.; Helena, Ark.; Mobile, Ala.; Shreveport, Church Point, Rayne, New Orleans, La. Nearly every colored Catholic church now has a school attached to it, where at least the early religious training of Catholic children is provided for. The increasing number of Catholic schools and their steady improvement is a very important feature of the work.

The school is also an invaluable missionary agency. Our Catholic schools supply an education superior to that generally provided in the public schools, besides giving religious and moral training. The intelligent non-Catholic Negro parent is quick to see these advantages. Everywhere as a result the Catholic schools are over-crowded. In many of them, the majority of the pupils is non-Catholic. The consequence is that parents and relatives as well as the children are thus brought under Catholic influence. Most of the conversions result from this contact.

The need of high schools is asserting itself with real urgency. It might seem that the Church were doing her full duty by providing elementary education along with religious instruction. The establishment of high schools may, at first sight, seem to be a costly work of supererogation. One may sympathize indeed with the desire of the more ambitious for a better education, but one may be tempted also to ask, have they a right to expect this of us. Actual facts, however, point out the practical answer to this question. There are numerous public and sectarian institutions everywhere, welcoming with open door the colored youth desirous of a better education. There are Negroes in every community who have availed themselves of these opportunities and who as a result have risen above the economic level of their fellows. These are examples of the practical value of education, which all may understand. Unfortunately experience has also shown in too many cases the price that Catholics have had to pay for this. The atmosphere of the public and sectarian schools is such as to constitute a real peril to the morals and

#### **New Schools**

#### **Need of High Schools**



the faith of Catholic youth. Many of the most intelligent and resourceful young men and women have been lost to the Church. The absence of Catholic schools means that the promising youth either has to be content to join the ranks of unskilled labor or is strongly tempted to hazard his religion in the attempt to better his condition.

Fortunately the need of high schools and of industrial schools is being better realized. During the year three new high schools have been added to the ten or more already in operation. The new schools are located at Louisville, Ky., Cincinnati, O., and Galveston, Texas. There are at present also seven academies, several industrial schools, and one Catholic college for Negroes.

In the Diocese of Richmond, which is well provided in this respect, there are three notable examples of industrial schools for Negroes. There is, first, St. Francis De Sales Institute, Rock Castle, a boarding school for girls. Here a complete high school and normal course together with excellent course in domestic science and home

### ***New High Schools***

### ***Industrial Schools***

nursing, is given to 160 pupils. The buildings are large, handsome, and well-equipped, and the grounds are extensive. The institution is in charge of the Sisters of the Blessed Sacrament. It was created and has been maintained during twenty-nine years by Mother Katharine Drexel.

A similar institution for boys, St. Emma's Industrial and Agricultural Institute, Belmede, is situated in the same neighborhood. It was founded and is supported by Mrs. L. B. Morell. The school has an enrollment of 150 boys. The only expense to the student is \$24 a year. The school owns 1,700 acres of land. As a condition of admission, the Institute requires that the first year be spent in the agriculture department, where practical and scientific training in farming is given. Students are then permitted to select a trade. The trades taught include automechanics, blacksmithing, carpentry, bricklaying, painting, plastering, tailoring, shoemaking, cooking and baking.

The Josephite Fathers in Richmond conduct an evening vocational school, which offers courses in numerous trades and handicrafts to young colored men and women. This school reaches large



DRESSMAKING CLASS, HOLY GHOST SCHOOL, JACKSON, MISSISSIPPI



numbers and is doing excellent work.

The number of converts reported during the year is 2,788. In several dioceses

*Catholic* the number of Negro converts exceeds that of conversions among the whites.  
*Negro*  
*Population*

But the question is sometimes asked: Is the number of Catholic Negroes really increasing? Outside the state of Louisiana, it is to a remarkable degree. In the other states, the Catholic Negro population was given as 48,213 in the year 1888 (the first year for which statistics are available), whereas in 1928 our figures show 108,715. This is an increase of 125 per cent in a period of forty years. A different situation exists in Louisiana, a state which in 1888 had two-thirds of the total Negro Catholic population, 90,000 souls. This last year the figures show 96,000, an increase of only seven per cent in forty years. A certain allowance should be made, of course, for losses due to migration during this period. Without this allowance, the normal natural increase of forty per cent should have been expected. In other words, thousands have been lost to the Faith there during this time.

The lack of adequate provision for the religious care of the Catholic Negroes in Louisiana explains this heavy loss. Much has been done to remedy matters. Whereas there were in 1888 only three churches for Negroes in the entire state, one priest exclusively engaged among them, and twenty-eight small schools with an attendance of 1,445 pupils, there are now thirty-four churches, thirty-eight priests and fifty schools with an attendance of 9,324 pupils. In spite of this, much remains to be done. In many places little or no care is bestowed on hundreds who are Catholic only in name. For the purpose of revealing the condi-

tion in Louisiana, a number of letters are published from priests in the Diocese of Lafayette. They show both what is being done and what could be done, if personnel and means were available.

The maintenance of schools and churches and the support of priests and Sisters is in most instances an expense beyond the capacity of the people. The

*Support* chief reason for this is the fact that the Negro mission is not only a parish but also a missionary enterprise. Then too, although the Negro gives generously to his school and church in proportion to his means, his contribution is small, for his income is also small. Outside assistance is manifestly required for the maintenance of the work. About half of the annual Lenten collection is given to the Negro missions. The Catholic Board for Mission Work among the Colored People, which is under the direction of Reverend Doctor Edward C. Kramer, collects about \$75,000 annually, which is used chiefly for the support of the teaching Sisters. Mother Katharine Drexel, the foundress of the Sisters of the Blessed Sacrament for Colored and Indian Missions, has during forty years contributed a very large sum annually to the work. During the last two years the American Board of Catholic Missions has granted generous amounts towards the creation of new churches and schools for Negroes. Last, but not least, the priests engaged in this work, have generally been forced to solicit additional aid from friends. Greater generosity on the part of the faithful in giving to the annual collection would render this time-consuming, private collecting unnecessary and would greatly contribute to the success and extension of the work.





## Plans and Work of the Josephites

During the past year our work has been blessed with greater success than ever before.

Our seminary had a record enrollment last year, thirty-six students. This September we opened with a larger number, forty-six. We attribute this growth to the large student body at our preparatory house, Epiphany Apostolic College.

The College itself had a most successful year. The student body numbered eighty, and the largest graduating class in its history, fifteen students, entered the seminary.

In view of the impending removal of St. Mary's Seminary, Baltimore, to a new location, we shall be compelled to start building our new seminary at Washington, D. C., this year. Through the generosity of the Sulpician Fathers, our seminarians have always attended the classes at the old St. Mary's. After the completion of the new building, September, 1929, theological students of St. Mary's will be housed there. Hence we feel the need of building immediately to provide for the needs of our own students in these courses.

The estimated cost of the part of the new seminary we are about to build is almost \$400,000. On this account we make an appeal for a special allotment of \$5,000 or more, if the members of the Commission can possibly grant this. This important undertaking will later result in an annual increase in the number of priests prepared for the colored missions.

In respect to the mission field itself, a satisfactory report of progress can be made. The total number of colored Catholics under our charge for 1928 was 57,194, an increase of almost two thousand over the figures of last year. The number of baptisms was 2,899, an increase of more than 200. Counting three new schools we now have 63 schools under our direction, having a total enrollment of 10,947, an increase of 438 over last year.



AT SACRED HEART SCHOOL, LIBERTY, TEX.  
Rev. Joseph A. Lally, S.S.J., Pastor

This past year schools have opened at Washington, D. C., New Orleans, La., and Raleigh, N. C. Old school structures have been renovated or built anew at Delisle, Miss., and Breaux Bridge, La.

Our mission line has continued to widen out. We have taken over the following missions: Greensboro, N. C.; Belvedere, Delaware, which is attached to Wilmington; Church Point, a new mission attached to Rayne, La.; St. Raymond's, New Orleans, a mission of Corpus Christi parish; and a new church at Harrison, attached to the Natchez mission. As usual new mission openings await our acceptance, but we lack the priests.

The Commission is our only sustaining help. Nothing has come from the American Board of Home Missions, nor do we receive aid from any of the diocesan offices. We can look for no assistance from our mission field. I therefore ask the Commission to consider our needy cause, especially our plea in behalf of the new seminary.

(V. REV.) L. B. PASTORELLI, S.S.J.,  
*Provincial.*



## Bright Prospects in Missouri

### ST. LOUIS

YOU will notice from the enclosed reports that most of the priests who are in charge of the Negro missions in St. Louis are enthusiastic about the future and the prospective harvest. They may be very sanguine, but there is no doubt about the present opportunity that exists not only here but elsewhere to bring many of the colored people into the fold.

Regarding the amount that you would allot to us, it can be seen that it would be hard to set a limit to the amount of money that could be used in the local field.

✠ JOHN J. GLENNON,  
*Archbishop of St. Louis.*

During the past year there has been a notable increase in the number of conversions to the Faith.

On Sundays our chapel of St. Elizabeth is filled at all three Masses. Still this number is a small proportion of the total colored Catholic population. Nine-tenths of our colored Catholic children never see the inside of a Catholic school; distance, carfare, and inadequate space for classrooms are responsible for this situation. With God's help and with the aid of charitable friends we hope to better conditions soon. During the past year, a site for our new church and school was bought. Our colored people have rallied and worked hard, contributing generously towards the purchase of these grounds. With some help from outside we can soon have a church and school that we will all be proud of.

In general, the situation in St. Louis is better than it has ever been. The harvest has never been riper. Fifty thousand colored people of St. Louis would be Catholics in a year if we had churches and schools for them, zealous priests to administer the Sacraments, and Sisters for the teaching apostolate.

(REV.) AUSTIN A. BORK, S. J.,  
*St. Louis, Mo.*

The progress during the year at St. Nicholas, though slow, was very gratifying. In former years the Protestant colored children outnumbered the Catholics, while now the Catholics are in the majority. That situation produces a different atmosphere in the school. This was especially noticeable during the vacation. Two years ago at the nine o'clock Mass there might have been ten or twelve children at the church. This year the average attendance was about a hundred children.

Continuing our practice to administer the Sacrament of Baptism only to those who are well prepared, we admitted twenty-seven adults to the Church, and ten children.

(REV.) JOSEPH HOLKEN, S. V. D.,  
*St. Louis, Mo.*

### School Work Expanding

#### ALEXANDRIA

The colored work in the diocese of Alexandria has been carried on with the usual zeal and success by our good priests and devoted Sisters.

The new parish of Shreveport has just completed a school building with Sisters' quarters. We expect the Sisters of the Holy Ghost of San Antonio to take charge of the school next year. There is still \$2,000 due on this building. The good priest has as yet no home of his own nor has he sufficient support.

A new Sisters' house is now being built at Isle Brevelle. We had to borrow \$5,000 for this purpose. The congregation can not possibly pay off this debt. Two additional classrooms are being built at Alexandria. The colored mission of Cote d'Afrique (Butler) has had its chapel repaired and improved. I had also to advance \$500 to the pastor of Marksville for a new Ford which he needed very badly.

✠ C. VAN DE VEN,  
*Bishop of Alexandria.*



## Notes on the Southern Missions

**OKLAHOMA.**—We are surely making progress, very marked progress, in Negro conversions. It is our most consoling work today, so far as actual gains of souls is concerned. I asked all the first gift of the A. B. C. M. for one school, and divided the second among three others. That is how we got the start with the schools. I am hoping to get enough later to start a school in Oklahoma City. Help us get the present works out of debt. Then we'll show better results by beginning new work.

✠ FRANCIS C. KELLEY,  
*Bishop of Oklahoma.*

**NATCHEZ.**—I respectfully ask the Commission to give us the usual allotment of \$6,000 for general distribution. This sum is distributed in such a way each year that each of the workers among the Negroes and Indians in the Diocese receives some portion of it. Without it the work in the diocese would be badly crippled and in many instances existing organizations would have to be abandoned.

✠ R. O. GEROW,  
*Bishop of Natchez.*

**COVINGTON.**—Rev. Edmund Corby, a young and interested priest, has been made pastor of the colored church in Lexington, Ky., and we expect him to do much good for the colored people of that community.

✠ FRANCIS W. HOWARD,  
*Bishop of Covington.*

**SAN ANTONIO.**—The work amongst our Negro population in San Antonio is badly handicapped through the lack of a high school for our Negro children. The good effected in the lower grades is afterwards nullified in the public high schools. We also need an orphan asylum for our Negro children, for whom no provision is made by the state, the county, or the city. The Holy Ghost Sisters also are anxious to start this charitable work. Missionary work amongst our Negroes progresses quietly and slowly. Results may not always appear commensurate with the efforts of the zealous workers; still we are slowly forging ahead, and our three colored parishes and schools are more than holding their own.

✠ ARTHUR J. DROSSAERTS,  
*Archbishop of San Antonio.*



SODALITY, REV. ANTHONY JACOBS, S.V.D., GREENVILLE, MISS., NATCHEZ DIOCESE



**D**ALLAS.—The non-Catholic colored people had a more kindly feeling towards us in the past year. We have distributed over two thousand pamphlets on religious subjects and we are sending out hundreds of invitations to non-Catholics, with the result that about seventy non-Catholics were present every night during our Mission. There is an increase in Sunday Mass attendance and weekly Communion. Survey of the Fort Worth, Texas, field has encouraged the Bishop and the Josephite Fathers to open a Negro mission there. (REV.) JOHN F. NEIFERT, S.S.J.,  
*Dallas, Texas.*

**S**T. AUGUSTINE.—The church in Fernandina, Fla., is now free of debt. Our most pressing need now is help for the church and school in Tampa, Fla., which is in charge of a Josephite Father. The buildings are in a dilapidated condition, and a menace to the safety of the children and congregation. Money would be wasted on repairs; entirely new buildings would be required, but there are no funds. We respectfully and hopefully ask for a special appropriation for this purpose. (VERY REV.) J. NUNAN, V. G.,  
*St. Augustine, Fla.*

## Views of the Work in the North

**P**HILADELPHIA.—A notable step forward was taken when His Eminence, Cardinal Dougherty, turned over to the Holy Savior parish the entire plant of St. Ignatius' parish, formerly for Germans. Thus the former Holy Savior parish has become St. Ignatius' for the Colored. An assistant priest was also assigned to this parish. (RT. REV. MSGR.) T. F. McNALLY,  
*Chancellor, p. t.*

**N**EW YORK.—The prospects at St. Benedict's, New York City are bright, would be even brilliant, if we had half a dozen more parochial schools, or if the schools we have would only reach out after the colored children in their neighborhoods.

Father Plunkett reports that at St. Mark's during this year there were one hundred and nine children and one hundred and fourteen converts who received the Sacrament of Confirmation.

**B**AHAMA ISLANDS.—It may interest you to know that we have twelve catechists in the various missions, the maintenance of which costs us from \$2,250 to \$2,500 a year. Our catechists

are none too well instructed; still they are the best we can get. While we find the maintenance of these twelve catechists a heavy drain on our meager allowance, we find that we need them for our work, especially in missions where the priest only comes from time to time.

**D**ETROIT.—Here in Detroit we have about the same problems to face as do all northern cities. The majority of Negroes come from the South, and with their greater liberties and temptations, they soon forget their religious practices. The number of conversions perhaps has not been phenomenal. However, twenty-four adults were received into the Church last year. (REV.) CHARLES A. KAPP, C. S. SP.

**B**UFFALO.—St. Augustine's Parish, which is located in the heart of the Negro district of Buffalo, cares for the spiritual welfare of the Negroes in the city and the surrounding towns. With God's help and your kind assistance we hope to carry on this work. (RT. REV. MSGR.) NELSON H. BAKER,  
V. G.



## Carolina Missions Growing

### CHARLESTON

During the past year we have tried to remedy the deplorable condition of the buildings used for the colored work, especially the schools and the convent in which the teaching Sisters live. This, together with the building of a temporary three-room school, has cost us \$2,691.32. In addition to this expenditure, we have spent \$989.87 in fitting up the church building that has heretofore been used as a school building, and now have it in use as a church.

The above expenditures have retarded us in our effort to raise money for the new school that is to replace the present miserable buildings used for the Immaculate Conception schools. We have at present on hand for this purpose \$10,000, and are working hard to raise more. If the Commission can give us the \$5,000 requested, we feel that we can raise enough to make the school possible during 1929.

We have secured the services of an additional priest from the Holy Ghost Fathers, and have an assurance from

the provincial that we can have another as soon as we are ready to begin the work in Columbia. It is our desire to begin the work there and in two other towns, just as soon as we have the work in Charleston provided with suitable and adequate buildings.

✠ EMMET M. WALSH,  
*Bishop of Charleston.*

### RALEIGH

Property was purchased in Greensboro, N. C., where a modern school and chapel were erected at a cost of \$35,000. The Home Mission Board contributed \$10,000, and the balance must be met by the Bishop through appeals in dioceses where the Ordinaries will consent to such appeals. If the Indian and Negro Mission Board can see its way to give some assistance towards the maintenance of these new projects, it will not only help the teaching Sisters to exist, but will serve as an encouragement to begin the work in a few of the hundred cities and



OBLATE SISTER OF PROVIDENCE WITH HIGH SCHOOL GRADUATES, CHARLESTON DIOCESE



towns begging for the Catholic Church to come to them.

The cathedral city of Raleigh has a population of 40,000. Of this number 25,000 are white and 15,000 colored. There are 400 white Catholics and perhaps a dozen colored Catholics, but these are unwilling to risk humiliation by coming to the church for white people. A modern school and chapel would set the Church up prominently and be an influence not only in the city of Raleigh, the capital of the state, but throughout the state itself. The purchase of property and the erection of a combination school and chapel and home for the Sisters will amount to \$35,000. Towards the purchase of the ground and the beginning of the work, a special allotment of \$5,000 is respectfully requested in the name of fifteen thousand souls of the colored race.

✠ WILLIAM J. HAFEY,  
*Bishop of Raleigh.*

### *New Venture in Belleville*

#### BELLEVILLE

St. Augustine's Mission in East St. Louis is making excellent progress. During the past year, parish societies have been formed, eight pupils were graduated from the eighth grade, and present indications point to continued success in both church and school work.

Now that the East St. Louis mission is functioning normally, a new colored mission church and school have been opened in the southern part of the diocese. In our last annual report we stated that, if the number of colored missions and elementary Catholic schools for colored children could be doubled, remarkable results could thereby be achieved, for only thus can the foundations be laid for future Catholic Negro leadership. That is the solution we are attempting to apply by the establishment of a new mission for colored people in Cairo. For a number



SCHOOL CHILDREN OF THE SOUTH

of years, Bishop Althoff had been urging this foundation.

We have acquired an old Episcopalian church and school at a very reasonable price. During the vacation months the school has been remodeled. We have secured the services of two Sisters of the Holy Cross. This school was opened on September 4th with an enrollment of seventy pupils in the lower grades. Of course, not one of them is Catholic, but the parents have promised to send them to our Sunday school. In fact, among the 10,000 Negroes of Cairo there is only one Catholic. The church which is at present undergoing repairs will be dedicated by the Rt. Rev. Bishop. A cottage has also been built to accommodate the priest in charge. This new mission in Cairo will be known as St. Columba's Catholic Mission for Colored People.

We make application for a special contribution of at least \$3,000. This sum will cover only a very small portion of the costs of this new undertaking. We will also need \$2,000 to carry on the work at East St. Louis, Ill.  
(REV.) PETER HARRINGTON, S.M.A.



## Views of Tennessee Missions

### NASHVILLE

The mission of St. Joseph, Jackson, Tenn., was started by Rev. Jos. J. Kelly in October, 1913. With the exception of one old man, there were no colored Catholics in the place at the time. Various priests labored in the field here until 1926, when I took charge of the mission. My interest centered on the school. When I came, only six grades were taught. I thoroughly equipped the building, and at the beginning of the next school year I had eight grades. During the year 1928 I added a high school department.

From an attendance of six at Mass on Sundays during the first year I was here, the number has increased to forty-five. The school attendance has also increased to 130 pupils.

But unless we are financially aided, we can never expect to count on success in an entirely non-Catholic mission like this.

(REV.) R. J. KLYN, S. S. J.,  
*Jackson, Tenn.*

After years of labor and constant worry, it is my privilege and consolation to be able to say that Holy Family Church is now free from all debt.

There were fifty-five in the Confirmation class of 1928. Thirty-one of these were converts.

During the past year, I have been able to organize one of the best choirs in the city of Nashville. In this choir are students from Meharry Medical College, Fisk University, and the State Normal School.

While we may boast of the church, we have reason to be dissatisfied with the rectory. The amount of money necessary for repairs would nearly buy me a new home.

The rectory should be built near the church so that I may be able to protect the Blessed Sacrament. As it is now, I cannot keep the church open.

(REV.) JAMES J. CROWE, S.S.J.,  
*Nashville, Tenn.*



CHILDREN OF MARY, BAY ST. LOUIS, MISSISSIPPI

Rev. F. X. Baltes, S.V.D., Pastor



## Texas Missions Growing

### GALVESTON

Father Schappert must build a new school in Houston next year. Land has been bought for another mission center in Houston. Father Pastorelli promises another priest to take charge of it. The work in this city is difficult, for Houston is a city of more than 250,000 people and our Negroes live in every part of it.

Father St. Onge is rebuilding the church at Ames, Texas. The old church was falling down. He needs money badly. Father Pastorelli has helped, but more is required. Father Lally at Port Arthur has a big debt and the burden of a growing school. He too needs much help. Father Fitzgerald had to borrow \$5,000 to enlarge the school at Holy Rosary Mission in Galveston.

Father Schertz is now attending the Negroes at Washington, in Washington County, Texas. Years ago, Father Huehn had an industrial school there for Negroes. When he died, the work collapsed, but a small group of Negroes kept the faith and taught the prayers and catechism to their children, although they were utterly neglected.

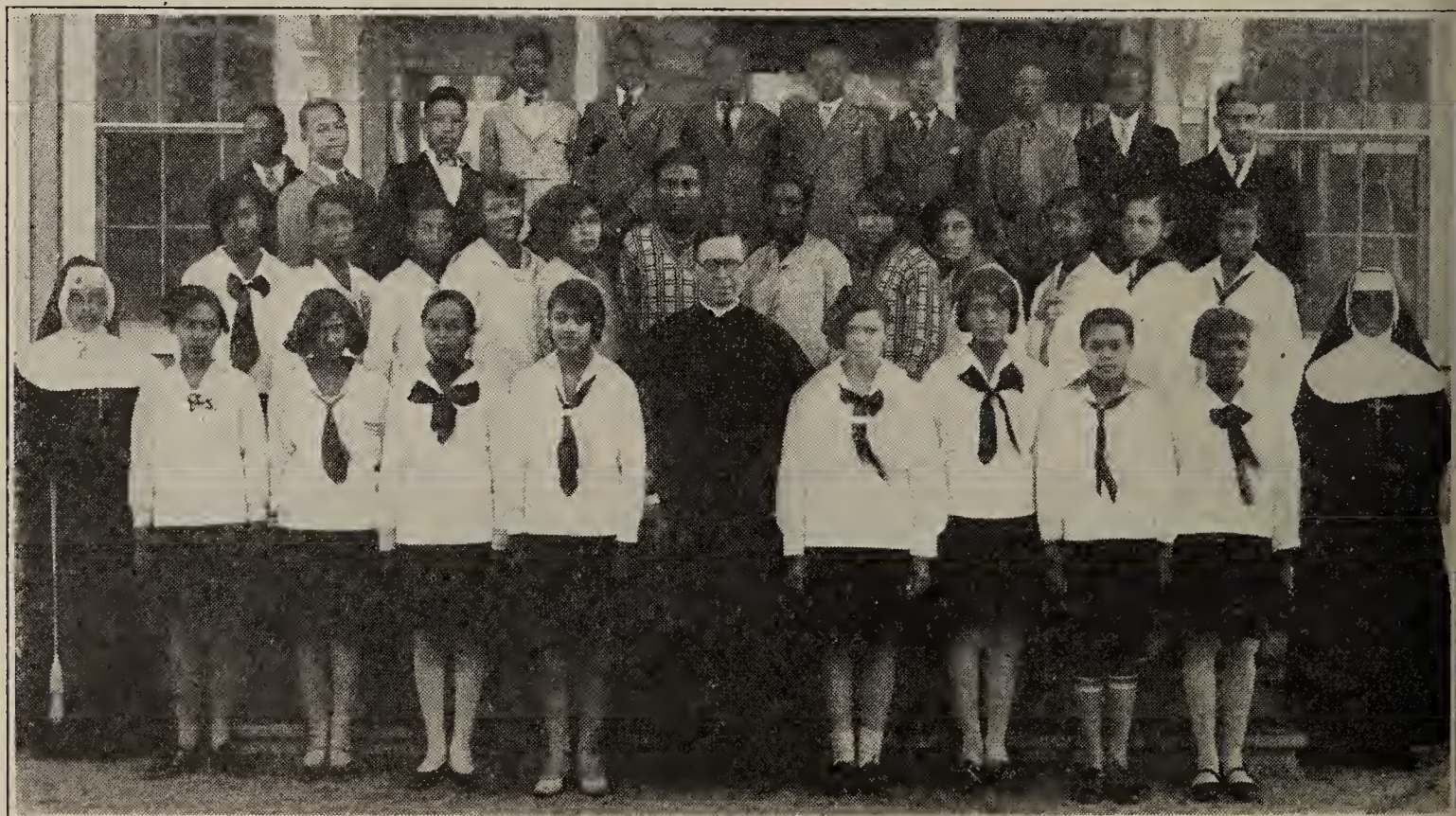
Father Schertz, one of our young priests, has taken an interest in them, and lately I confirmed eight. He will have another class of twenty or more for Confirmation in the spring. He has no church and must say Mass and instruct them in their homes. There are great possibilities here, for these people are all simple country folk, unspoiled by picture show or preacher.

✠ CHRISTOPHER EDWARD BYRNE,  
*Bishop of Galveston.*

We have had three hundred pupils the last two years, half of whom were non-Catholics. Every available space, including a part of my rectory, was used. We are simply forced to provide larger classrooms.

I started a high school last September, because our Catholic children did not want to enter a public school. There, their moral and religious education is always endangered. It is for this reason that I am trying to keep them. I planned this year to build an addition to the school but could not because the people in my mission are very poor.

*(Continued on page 17)*



HOLY ROSARY HIGH SCHOOL, GALVESTON, TEXAS



# Theological Seminary for Colored Priests

Permit me to offer our heartfelt thanks to the Commission for the generous appropriation of \$5,000 last year and to present our humble request for a consideration of our needs this year. St. Augustine's Mission House, Bay St. Louis, Miss., has now two departments to support, a major seminary, which was opened this fall, and our preparatory seminary. These institutions will be ultimately on separate grounds. The erection of a building for a major seminary means for us a serious financial problem. Expensive equipment will be required for the seminary, and the scholastics, who became members of the Society by taking vows, will have to be furnished by us with everything they need.

This year marks another milestone in the history of St. Augustine's. In September our first two scholastics, having completed their two years' novitiate, made their vows and became members of the Society of the Divine Word. They, together with four other novices who have spent a year in the novitiate at East Troy, Wisconsin, have begun their course in philosophy. Our Superior General offered to admit them into the Society's seminary at Rome, but they preferred to make their higher studies at home. Since St. Augustine's is exclusively devoted to the training of colored priests it has become a real home for them, to which they are deeply attached. Hardships and sacrifices, endured in the earlier years, have made it even dearer to them. Later on, however, the best of our students, who will be required to teach will be sent to Rome for a post-graduate course.

I am happy to state that the past year was financially a better one than were former years. Larger donations than usual made it possible to reduce to \$1,000 a debt of \$4,000, which was incurred in previous years to cover running expenses. Two scholarship burses also have been completed.



BEGINNINGS OF ST. AUGUSTINE'S

At present the scholastics are living in a small frame structure. The erection of a special building for the major seminary is imperative. To have sufficient grounds for it, an adjoining property must be bought. It has been offered for \$6,000. Should the Commission be able to grant us a larger appropriation we would be able at least to make this purchase.

(VERY REV.) M. CHRISTMAN, S.V.D.,  
*Rector.*

## TEXAS MISSIONS

*(Continued from page 16)*

We had six Sisters in the school last term. Father Kramer pays the salaries of three teachers, but I have found it difficult to pay the other three every month.

I have had a number of converts during the past year. I believe that if we had a good high school, conversions would rapidly multiply. There are at least twenty thousand colored people in the city. I am going to borrow \$5,000 now, although I do not know when it will be paid. What I intended to do would cost \$16,000. This project will meet the situation for a few years at least. I hope the Commission will help me in this work, so important for the spiritual welfare of the colored people of Galveston.

(REV.) A. J. FITZPATRICK, S. S. J.,  
*Galveston, Texas.*



## *Growth of the Arkansas Missions*

### LITTLE ROCK

The work in the Negro mission field continues to progress, although the advance is far from rapid.

I have obtained a Holy Ghost Father who has opened a new mission at Helena, Ark. The church and school buildings have been finished. This plant was made possible by the American Board of Catholic Missions. The ground was purchased by the diocese. The problem now confronting us in Helena is the support of the priest and the school.

I am about to buy a site for a Negro church and school in North Little Rock. This purchase is made possible through the American Board of Catholic Missions. The new mission will be in the center of the Negro district. This section is too remote to be cared for from the present Negro mission.

The priest in charge of the mission at Fort Smith finds that he must either build a school or add to his present accommodations if the work is to progress.

The present problem is to obtain help for the new work in Little Rock and in Helena. The people of the diocese have contributed \$1,150, but this amount does not solve the problem. This diocese contributed \$855 to the Negro and Indian Mission Fund. Locally the people and priests are doing their full duty toward the work.



FIRST COMMUNION, ST. BARTHOLOMEW'S  
Rev H. J. Patzelt, S.V.D., Pastor, Little Rock

The question of support is also a problem in our white missions in the state. However, it is a very critical issue and deserves serious consideration if we are to work up our Negro missions.

The priests inform me of an increasing interest in the church on the part of the Negroes. Father Lundergan reports that the school at Fort Smith is too small. Father Patzelt in Little Rock notes the increase in the number of non-Catholic Negroes who attend the religious services.

✠ JOHN B. MORRIS,  
*Bishop of Little Rock.*

## *Flourishing Missions in Delaware*

### WILMINGTON

The work among the colored people in Wilmington is now on a fair way to success. The prospects for a rich harvest of souls were never better. The work has taken on new life. This year we are able to report thirty-two baptisms, and six under instruction. All the baptisms were of converts.

We have now a splendid school with over a hundred children. Our Mother of Mercy Mission, Belvedere, Del., is also rapidly developing, and has already netted this year eighteen baptisms of converts or children of converts. The children of this mission are transported daily by bus to St. Joseph's School in Wilmington, a distance of seven miles.

Last year the Commission allowed us a special appropriation of \$3,000. I collected \$10,000 more from various sources, and Father Rebeshier borrowed a like sum. With this we provided a school and convent. I have also raised most of the money for a very handsome colored chapel which we have just completed in the suburbs of this city. These levies are just about as much as Wilmington will stand at the moment in the interest of the Negro.

✠ E. J. FITZMAURICE,  
*Bishop of Wilmington.*



## Negro Missions in the West

**L**EAVENWORTH. — The School of Our Lady for colored children, Kansas City, Kans., is in the same building as the church. We have space for only two schoolrooms. The Sisters of Charity of Leavenworth are now in charge of the school, and there is an average attendance of forty-four pupils.

Our mission receives no help, except from the voluntary offerings of the people. We are badly in need of a church. If the Commission could grant us \$2,000, we could erect a simple chapel without incurring a large debt. At present we are dependent upon the \$1,000 which we receive yearly from the Commission. This year especially we need it, because one-third of our wage-earners are unemployed and others are working only part time. The Sunday collections have dropped from \$17.00 to \$11.00, and sometimes less. Expenses go on just the same. The school is growing, but we can get more room only by using the present chapel for schoolrooms.

We humbly request \$3,000 and trust that the Commission will find the petition worthy. We are working hard and making fair progress under present conditions.

(REV.) ANGELUS SCHAEFER, O. F. M.,  
*Kansas City, Kans.*

**S**T. JOSEPH.—We have spent about \$14,000 for property and the building of a church for the colored people of St. Joseph, Mo. So far, the work has been a success, and we have on an average of one baptism a week. There are twenty-eight Catholic children and thirty Catholic adults. There are twenty-eight colored children and thirty colored adults under instruction. But we have been badly crippled for funds, as these people have not been able to provide sufficiently to keep their church and pay the interest.

(VERY REV.) CHARLES F. BUDDY,  
*St. Joseph, Mo.*

**L**OS ANGELES.—There is a constantly increasing need for a parochial school in St. Odilla's Colored Parish, Los Angeles. The priests there are doing splendid work, and the Sisters who are laboring among the colored people are devoting their whole time to catechetical work. They are seriously handicapped by not having a school, but the people are very poor and cannot undertake such a heavy responsibility. If, however, an allotment of \$15,000 were made, the diocese would endeavor to make up the remainder so as to enable a school to be built.—*Chancellor's Report.*

### *State Accredited High School*

#### LOUISVILLE

Thanks to the assistance which we received last year, we have been able to keep the colored children in the wholesome atmosphere of our Catholic educational institutions.

The need of financial help for this work has not diminished but rather increased. Last year, by allotting an additional sum of \$1,000 to this diocese, the Commission encouraged a plan of ours to conduct in the city of Louisville a central Catholic high school for colored children.

With this assistance, we have been able to equip a centrally located school building, which opened its doors in September to our colored Catholic boys and girls. This school is recognized by the Commonwealth of Kentucky as an accredited high school. The Commission will be gratified to know of this.

You will realize, however, that it is quite a burden to finance an institution of this kind. We are relying upon the Commission to again make an allotment of \$1,000 to this worthy undertaking. I, therefore, recommend it together with our other works among the colored people.

✠ J. A. FLOERSH,  
*Bishop of Louisville.*



# The Rural Missions of Louisiana

## LAFAYETTE

A new school has been built at Julian Hill since our last report. The appreciable increase of 244 over last year's school attendance shows a healthy growth, despite adverse circumstances.

With the donation of the American Board of Catholic Missions and the generous aid of Mother Katharine, we have been able to carry out a plan of building a combination church and school in Church Point and Scott and to help put up a rectory for the pastor of Rayne. This new parish of Rayne was created during the past year. These two schools will depend entirely on outside help.

The inclosed letters and reports tell the great good that is being accomplished in some of our parishes.

With a population of 60,000 or more colored Catholics in the Diocese, the possibilities are limited only by lack of men and means.

✠ JULES B. JEANMARD,  
*Bishop of Lafayette.*

The mission of St. Edward's, New Iberia, La., was established about ten years ago. We have a combination church and school, a convent, rectory and hall. The mission has grown and borne fruit during the years. Many who had fallen away from the Church are gradually finding their way back. Financially the parish is doing well, although it would be impossible for us to bear alone the ordinary expenses of the parish without aid.

The school, although a heavy burden, is also a source of great consolation. It now has grammar, high school and teachers' training departments with about 275 children, in care of the devoted Sisters of the Blessed Sacrament. This year there were twenty-two converts from the school in our first Communion class. Others are being prepared to enter the Church at the time Confirmation is to be administered.

Half of the congregation lives five to seven miles from the church. Owing to bad crops for the past six years and



ST. FRANCIS XAVIER'S, MADISONVILLE, LA., ARCHDIOCESE OF NEW ORLEANS  
Rev. Othmar Bleil, O.S.B. Sisters of the Holy Family



the great flood last year, they have not the means to get to church or even to buy clothes. Nevertheless, spiritually the parish is doing well. The Communion has increased from 6,000 to 14,000 in the past six years. It is needless to add that the school is responsible for this in great part. Not only do the children themselves come to Communion frequently, but they are instrumental in bringing their parents. Last year out of thirty-six schools for colored children, approved by the state of Louisiana, St. Edward's came out first in the examinations.

There are a public high school and a non-Catholic high school in our midst. The latter has been established here for about forty years. To be able to hold our own against these two institutions, help is necessary.

(REV.) JOHN C. McGLADE,  
*New Iberia, La.*

While we have not many conversions in Crowley, we can count by the hundreds reclaimed souls. A careful count revealed that we had 400 more Easter communicants and have given 2,000 more Communion this year than last.

The regular attendance on Sundays is about 600, which is a considerable increase over 60 to 100, noted six years ago. Daily attendance at Mass can be estimated at between thirty and forty. Two hundred men and women receive holy Communion each month, and about 100 children.

The school attendance is increasing due to the zeal of the good Sisters of the Holy Ghost.

Here in Crowley, if we wait for the colored people to build a church and school, we shall never have them. The priest does well if he can get support.

When I came here, I built a much-needed school to accommodate 300 children. I borrowed \$3,000, hoping to pay this debt in a couple years. I have not even paid the interest on the sum.

(REV.) H. GOUDREAU, S.S.J.  
*Crowley, La.*



ST. FRANCIS XAVIER, MADISONVILLE, LA.

The colored parish at Lake Charles, Louisiana, was established by the Holy Ghost Fathers in 1919. A church, school, and rectory have since been erected. The debt on these buildings is not yet wiped out.

So great has been the increase that both church and school are now too small. A new church is necessary.

In the outlying districts there are many poor people, unable to find means of coming to church.

In Lake Charles proper there is a Catholic population of 1,700. The number of Communion annually has reached the total of 18,500. Last year was one of the most trying on account of the scarcity of work. The influx of refugees made wages lower and work more difficult to obtain.

(REV.) A. J. HACKETT, C.S.Sp.  
*Lake Charles, La.*

The parish of St. Francis of Assisi, Breaux Bridge, is one in which there are few non-Catholics. It is a flourishing parish spiritually. We had about 3,500 holy Communion, 125 children confirmed, 40 first holy Communion, 91 Baptisms, 21 Catholic marriages and about 200 children in our school.

It is a very poor parish as most of my people work on shares for the white farm owners.

(REV.) EDWIN F. YOUNGKIN, S.S.J.  
*Breaux Bridge, La.*



A few years ago all our Catholic children in Leonville went to school in a Baptist church. Since they have had a school of their own, our people have manifested a splendid cooperation. They have paid for the school ground; they have built a hall, and with the aid of our Right Reverend Bishop have paid for it in full.

Our school children number 210. There ought to be forty others in school. We have built a hall, which might be used for school purposes, but we have only two teachers. No real efficiency can be expected unless we can secure another teacher. What a difference it would make. That was our aim in building the hall. After two lean years 1926, and 1928, and a year of devastation 1927, we are left without any resources, and unaided it will be a long time before we reach the goal.

Our position in other respects is an enviable one. Our school is the only one for Negroes in this locality. The civil authorities are willing that we educate all the Negroes in this section. Shall we avail ourselves of this golden opportunity?

The fact that 95% of our colored folks are Catholics and the fact that two out of the three Baptist churches have closed their doors, show what a field we have. Would that some Sisters could come to Leonville and conduct our school! Would even that we had one more additional teacher!

(REV.) A. CHASLES,  
*Leonville, La.*

The enrollment at the colored school of Grand Coteau, taught by the Religious of the Sacred Heart, during the scholastic year of 1927-1928, including both boys and girls, was 138. These children ranged from five to sixteen years of age. They were under the care of four teachers and were divided into seven grades.

There would be a marked increase

in attendance if the school had one or more busses, as many colored families live too far to allow their little ones to walk the distance. As a result even good Catholics are forced to patronize the public schools if they wish their children to have the advantage of at least a little education.

In many cases the older girls of the school who can afford it, go to the Holy Rosary Institute at Lafayette, which is directed by the Sisters of the Holy Family, to complete their high school studies. About twenty girls of the school have entered the Congregation of the Holy Family since the school's foundation fifty-three years ago.

Each summer a retreat of three days is given in turn to the married women and girls, who eagerly embrace this opportunity for so great a spiritual favor.

(REV) E. J. BAEHR, S.J.  
*Grand Coteau, La.*

The colored people of Carencro are all Catholics. Last year a Baptist family moved in, but at the request of the parents their two children, aged 13 and 15 were baptized. In this way the standard of 100% Catholic remains.

The spiritual work to be done is enormous. These colored people are victims of ancient traditions. Fortunately they adhere to the Catholic Church. The greatest worry is the financial one. Since last March I have not been able to pay the cook and sexton. Conditions at present are bad, due to the short cotton crop and low prices.

The colored people of Scott manifest a fine spirit. In the past, a great number fell away and became Baptists or Methodists. However, since the completion of the new colored church, it is a source of delight to witness the return of these prodigals. Sunday after Sunday new faces are to be seen at Mass.

(REV.) JOSEPH P. DOLAN, C.S.Sp.  
*Carencro, La.*



*Steady Advance in Alabama*

## MOBILE

Spiritually, the reports from the Josephites and the secular priests engaged in the work are most encouraging, especially those from sections along the Gulf Coast where the Catholic Church is contemporaneous with Spanish, French, and American civic life.

We have in the diocese now, according to the latest figures, 4,500 Negro Catholics. Our schools are all overcrowded and we could double our number if we had the means to enlarge our schools. At one place where I confirmed, we had 130 children and adults, of whom 108 were converts. This is the story every place I go.

Materially, the following results may be noted. The church and rectory at Pritchard have been completely furnished and the orphan asylum there has been repaired. The church at Bellefontaine has been rebuilt. The church at Bon Secour has been renovated. The rectory at Fish River has been enlarged. Churches and schools have been completed at Little Chastang and the Rivers Settlement. The church at Twenty-One Mile Bluff has been renovated. The church buildings at Chastang have been enlarged and painted. Finally, a new school is being erected at the Holy Family Mission, Apalachicola, Fla.

In this connection let me thank the Commission for its great kindness to us. We simply could not continue our work among the Negroes without this assistance.

The special allowance of \$5,000 which was granted to us, is being spent on a new school at Apalachicola. This has developed into a very fine mission. We are putting up a hollow tile and stucco building there that will cost about \$18,000. When Father Massey went to Apalachicola there was only one Catholic Negro. Today he has a nice congregation and one hundred children in the school.

✠ T. J. TOOLEN,  
*Bishop of Mobile.*

*Numerous and Loyal Converts*

## SAVANNAH

The work of our colored people in Georgia has a double object, the preservation of the Faith among our Catholics and the winning of converts. We have about two hundred converts every year. Our people are loyal to their religion and are interested in their societies. Our schools attached to the missions accommodate about 1,550 pupils. This is a source of consolation and hope to the colored people, who realize the necessity of religion in their education. Attracted by the influence of the teaching Sisters, they endeavor, in spite of poverty, inconvenience and distance, to send their children to our schools.

The pastor of St. Benedict's Church, Savannah, is very anxious to open a high school department. At present, his pupils are taken away from Catholic



CONVERT CLASS, GREENVILLE, MISS.

Rev. Anthony Jacobs, S.V.D.

influence just at a time when this would certainly have a practical effect. St. Benedict's Church, Savannah, old and falling to pieces, the place of worship for colored Catholics, is badly in need of being replaced by a new building. But neither the church nor the high school can be undertaken without financial aid from the outside. Our Lady of Lourdes Church, Atlanta, has made extensive repairs and also begs aid to pay for the expenses incurred.

✠ MICHAEL J. KEYES,  
*Bishop of Savannah.*



## Three Vigorous Missions in Virginia

### RICHMOND

**A**CCOMPANYING this are letters from the pastors of St. Joseph Church, Richmond, St. Joseph, Norfolk, and St. Joseph, Alexandria, Va. The possibilities for the expansion of the Negro work are almost limitless. We could open up a half dozen new units and fill the schools with children. All that prevents us is lack of funds. We are planning to open a new parish in Portsmouth, Va., during the coming year. One of our diocesan priests has volunteered for the work. Everything at present points to a new era in the work here.—✠ **ANDREW J. BRENNAN**, *Bishop of Richmond*.

**I** AM very glad to be able to report that Saint Joseph's School has been showing a steady increase in attendance year by year.

Five pupils were graduated last year, two of whom are now doing high school work at St. Francis de Sales Institute at Rock Castle.



GRADUATES, ST. FRANCIS XAVIER, N. O.  
Become teachers in city and rural schools. Sister  
Clement Marie, Sister of Blessed Sacrament

To conduct this school two thousand dollars are figured annually to cover cost of salary, coal and incidental expenses.

The work now being done in the school is laying the foundation for a

parish of real zealous Catholics in the years to come. It is well worth the labor spent today.—(REV.) **JOSEPH KELLY**, S. S. J., *Alexandria, Va.*

**I**N PRESENTING this report I know you will rejoice with us in the fact that we were blessed with 108 converts during the past year. The school furnished sixty per cent of these conversions. It is important to know that the special grant of \$3,000 to the school three years ago enabled us to put the building in first class condition and made it inviting to children and parents alike.

Plans for the normal development of our work still lie dormant for lack of funds. It would be folly to attempt any new developments until we have at hand resources for their accomplishment. Any new expense contracted now would weaken our present organization.—(REV) **JOSEPH B. GLENN**, S.S.J., *Richmond, Va.*

**O**UR work in Norfolk this year has been exceptionally blessed, and new life has come into it. The improvements on the old school and the new addition have given us an up-to-date building of twelve classrooms. Into this we have again crowded 800 children; and again we had to refuse two hundred or more applicants. Today we used for the first time our new church. As usual, children and adults alike seek admission into the church. All that is needed is a priest to attend to them and teach them about Christ and His Church.

To an already heavy financial burden has been added another \$12,000. Our expenses last year (1927) amounted to \$13,328.79, over \$1,000 a month. You can readily appreciate that, without the \$3,000 allotted this mission by the Commission, work would have been impossible.—(REV.) **VINCENT D. WARREN**, S.S.J., *Norfolk, Va.*



# Negro Missions\*

<i>Diocese</i>	<i>Catholics</i>	<i>Churches</i>	<i>Priests</i>	<i>Baptisms</i>		<i>Schools</i>	<i>Pupils</i>
				<i>Infants</i>	<i>Adults</i>		
Alexandria.....	5,500	7	5	221	15	7	1,049
Bahama Islands.....	5,000	11	7	171	367	12	978
Baltimore.....	36,000	15	23	764	246	18	2,985
Belleville.....	275	2	3	7	36	2	260
Belmont Abbey.....	110	2	1	3	0	1	22
Brooklyn.....	1,000	1	2	82	58	1	175
Buffalo.....	200	1	1	1	8	0	0
Chicago.....	4,000	1	3	96	193	1	994
Cincinnati.....	1,000	3	4	11	157	3	550
Charleston.....	1,000	3	3	18	16	4	552
Cleveland.....	650	1	1	.....	...	1	145
Columbus.....	200	1	1	2	23	1	129
Corpus Christi.....	100	1	1	3	8	1	100
Covington.....	115	1	1	0	2	1	40
Dallas.....	325	2	2	5	25	1	335
Detroit.....	1,000	2	2	30	24	0	0
Galveston.....	6,800	7	7	246	46	5	1,056
Indianapolis.....	500	1	1	11	7	1	75
Kansas City.....	500	1	1	3	34	1	180
Lafayette.....	60,000	14	12	1,865	37	21	3,814
Leavenworth.....	700	3	3	14	53	3	204
Little Rock.....	657	5	5	31	14	6	510
Los Angeles.....	500	1	1	25	8	0	0
Louisville.....	2,000	3	2	70	25	9	505
Milwaukee.....	450	1	3	109	13	1	275
Mobile.....	5,000	18	10	132	169	17	1,490
Nashville.....	602	3	3	26	10	3	336
Natchez.....	3,646	17	14	107	104	13	2,206
New Orleans.....	35,000	13	21	1,296	75	22	4,361
New York.....	14,000	2	7	241	113	4	973
Oklahoma.....	1,400	7	5	42	138	2	203
Omaha.....	300	1	1	10	15	1	110
Philadelphia.....	3,000	5	9	154	112	5	732
Pittsburgh.....	425	1	1	10	10	0	0
Raleigh.....	450	4	4	12	38	5	690
Richmond.....	1,850	6	5	40	236	5	2,173
St. Augustine.....	1,200	6	3	.....	...	6	677
St. Joseph.....	60	1	1	25	5	0	0
St. Louis.....	6,000	4	8	114	179	6	661
St. Paul.....	.....	1	1	.....	...	0	0
San Antonio.....	1,500	3	3	12	17	3	454
Savannah.....	1,300	6	10	83	155	6	1,382
Wilmington.....	400	3	3	12	20	2	214
Total.....	204,715	191	204	6,104	2,811	201	31,595

\*These figures, for the most part, are taken from the official reports of the Bishops to the Commission, and are statistics for the year 1927-28. In a few instances, the figures are for the year ending December, 1928. Spaces are left blank in cases where approximately correct figures were unobtainable.



# Survey of Indian Missions

The Indian mission field of today has a set of problems, new, difficult, and peculiar, which make it different from the Indian mission field of earlier days and from most other mission fields. The Indian missionary has to deal with a people who have been grievously and repeatedly exploited and oppressed, and who have been ruthlessly uprooted and transplanted into a world incomprehensible to them.

Like other peoples, the Indian's traditional mode of living, primitive as it was, was adapted nevertheless to the environment in which he had lived for centuries and to his own simple wants. He depended on the products of wild life and lived by hunting, fishing, gathering native food, and sometimes, a little farming. His new home, the reservation, is not suited to this, the only mode of living that he knows. Much of his land is rough, unproductive, and arid. He finds himself neighbor to a race, whose complex, economic, social, and political life is an enigma. Events have moved too rapidly for him. He has not been able to accommodate himself to these strange surroundings and to the new civilization that envelops him. The consequence is that the Indian has become a conspicuous example, and a major problem, of maladjustment.

## *Maladjustment of the Indian*

The most serious phase of this situation is the Indian's inability to make a living for himself. This condition brings in its train discouragement, poverty, sickness, and upset of moral standards. He is a victim of the vicious circle of poverty and maladjustment, found among any peoples in such circumstances.

## *Its Consequences*

The situation might be changed if the Indian knew how to utilize his resources, material and personal. The smattering of education which he has received during these later years has been for the most part formal and scholastic, not practical—economic, industrial, and moral. He has not been taught how to increase his efficiency or how to adapt himself to his actual economic basis. What is required is education and help calculated to bring this about. Only this will reach the causes of his ills. Such is the duty of the American people to the Indian.

The problem before the Church is not only to teach the Indian the truths of Christianity, but also, as far as possible, to alleviate his distress and to teach him how to live a decent human life. The Indian missionary of today and his helpers have to imitate the example of the Great Missionary, Who

## *Problem of Church*



AGRICULTURAL TRAINING, ST. FRANCIS MISSION, SOUTH DAKOTA



went about doing good to men as well as teaching them the way to heaven. Disease, poverty, maladjustment hamper soul as well as body. For this reason, the Church has ever sought to promote human welfare, physical as well as spiritual. She has been the mother of philanthropy and the beneficent agent of civilization. Deeming no legitimate human interest foreign to her, she has sought to foster charitable and economic enterprises. While she has fixed her gaze upon heaven, she knows that earth is the road to heaven and interests herself in the human life of her children.

But apart from any question of duty, this supplementary ministry to temporal needs is a means to evangelization. It is the obvious first approach in many cases, for the Indian is susceptible to practical expressions of Christian charity. Moreover, the Indian religions themselves are practical, woven as they are into the warp of Indian life. He expects consequently a practical religion and needs one to replace the old faith in his daily life.

This is obviously a many-sided, difficult, and expensive program. The missionaries, priests and religious women, are attempting to put it into execution, but in many cases their efforts are pathetically inadequate because the means—men, women and money, are lacking. What has been accomplished, however, is marvelous, despite almost insurmountable difficulties.

On the whole, the finest work is being done in the mission schools. The Church has placed its main reliance for advancing the Indian race upon this agency. It is here, by dint of daily emphasis and the example of the teachers, that the application of the essential Christian truths to daily life is set forth. This influence, as measured in figures, reaches 7,000 pupils in Catholic Indian schools. The accommodations and the equipment of the schools, it is true, are in many cases below American standards. But the fine human qualities

#### **Mission Schools**



PIMA INDIAN BASKET MAKER

Rosalia, Former Pupil of St. John's Mission School,  
Komatke, Arizona

of the teachers, their interest in their charges, their self-sacrifice and zeal, do much to compensate for deficiencies in equipment and curriculum. Their example and their teaching foster the virtues that the future Indian man and woman need, industry, sense of responsibility, habits of well ordered living.

Many schools are helping to keep alive and to stimulate the native handicrafts.

Thus for example, interest in weaving and bead-work is fostered at St. Michael's, Arizona; pottery and designing at St. Anthony's, Zuni, New Mexico; basket-making in the Pima and Papago schools. The materials cost little or nothing and the value of the product, which is sometimes considerable, is in the skill and labor. These articles find a ready sale and, in the case of the adult Indian, supplement a meagre income from farming or herding and afford an incentive to work. These handicrafts help to stabilize domestic life by giving it an added and valuable interest.

#### **Handicrafts**



Other schools are showing the Indian how to make agriculture applicable to conditions in the surrounding regions. Some instruction in practical farming is given, for instance, at St. Stephen's, Wyoming, where also undiscovered opportunities are developed, as in turkey raising. Such schools have gotten at the essentials of economic life.

The school and home are brought together, particularly in the case of the day school. The children take home the lessons of the school, not only the religious training, but also

#### *Home Improvement*

practical lessons, personal hygiene and cleanliness, the knowledge and care of clothing, and the like. A good example of the influence of the boarding schools is that of Bernalillo, New Mexico, which has wrought a transformation in the home life of the Pueblos of Santa Ana and Santo Domingo.

Some missionaries are striving to develop the community life of their people.

#### *Social Life*

While the Indian likes company, his genius for social organization has almost disappeared in many tribes with the changed conditions. Indians will, indeed, congregate in bands away from the responsibilities of home or get into undesirable forms of commercialized recreation. But some sound social life and recreation are necessary human needs and should be provided for. In the northern reservations, meeting houses have been erected near the churches, where Indians can assemble for a discussion of common interests and the priest can give them advice on practical matters. At St. John's, Komatke, Arizona, the Franciscans have provided a meeting room and an athletic field for adults and conduct a small store, the profits of which are applied to some useful purpose, determined by the Indians themselves. Other instances might be mentioned, showing how resourceful missionaries are making use of organizing ability and wise direction to connect



COCHITI PUEBLO, NEW MEXICO, FAMILY  
Manuelita Chavez and Children

the Indians' interests with the mission, to follow up the work of the school, and to foster a healthy community spirit.

Prevalence of disease among the Indians and a high infant mortality are a consequence of poor living conditions and ignorance of hygiene. A few

#### *Health*

missions, for example, St. Paul's, Marty, and Holy Rosary, Pine Ridge, South Dakota, have visiting nurses, who go to the homes to care for the sick and to change the conditions responsible for disease. Mother Katharine Drexel established a medical clinic at Lukachukai, Arizona, last year. Father Peter Heuel, Burns, Oregon, puts forth special efforts to supply medicine for his needy Paiute. It must be acknowledged, however, that lack of means and of trained workers is responsible for the apparent neglect of this charitable work by many Catholic missions.



One instance showing how the spirit of the work done by the old missions still continues, deserves mention. Rev. E. J. Philippe, C. I. C. M., missionary among the Choctaws of Mississippi, is helping these Indians solve their economic problems and at the same time is bringing them into contact with the Church. These Indians are strong, healthy, and capable of supporting themselves. But being landless, they have had to live on rented land under the southern tenant system. The tenant receives half the crop but must pay all the expenses incurred, which leaves him a very small balance even in good years. The only chance of progress for him is the possession of his own farm. The Mission purchased a tract of 1,400 acres, upon which the Indians are allowed to live and which they cultivate, free of rent and taxes. By means of a small fund which he had collected, Father Philippe also bought work animals, implements, and seed, which, however, the Indian is expected to pay for in time. Besides this aid, he gives them intelligent advice about planning and management. The results have been very satisfactory.

A little insight into the Indian prob-



MISSISSIPPI CHOCTAW INDIANS

lem shows that the missionary, in addition to his religious work, must also be ready very often to act as counsellor and organizer of social and economic work. A little reflection will show how nearly an impossible task this is, for he must rely entirely upon outside assistance, which is usually not forthcoming in sufficient amounts. Yet the Catholic Indian population is less than one-half of one per cent of the total Catholic population of this country. To care for this work adequately ought to be an easy matter and be regarded as a duty, for as Bishop Finnigan of Helena says, "The Indians are a national trust and they are a trust to the Catholic Church."



CROW INDIAN CHOIR, DIOCESE OF HELENA, MONTANA



## Rebuilding a Mission School

### CHEYENNE

On January 20, 1928, a disastrous fire completely destroyed a great part of our mission buildings at St. Stephens, Wyoming.

With the explicit approval of the proper authorities, we at once set to work and we have been at it ever since. Two units, the boys' dormitory and the gymnasium, are now under roof and will be ready for use by October 15. The third unit, the mission church, is now in course of construction, and should be completed by Christmas. Up to date we have paid out \$45,000, and I am sure it will take another \$15,000 to complete the work, making the total cost \$60,000.

We need your help very badly, because we have no funds to pay for building. We do not dare to contract any debts for this purpose, as the mission has no revenues on which it may depend.

It is true, right after the fire the Commission gave us \$5,000. And we are grateful for this gift. But, inasmuch as our building expense is at least \$60,000, and since we still have a debt of \$6,000 on the addition which we built in 1926, I did not think I was asking too much by appealing for another donation of \$5,000. \$35,000 must still be secured from other sources.

(REV.) A. J. KEEL, S.J.



NEW SCHOOL, ST.  
STEPHEN'S MIS-  
SION, WYOMING

Brother Hartman, S.J.,  
(left) with Arapaho  
Indian workmen



## Progress in Many Missions

**LOS ANGELES.**—The Indian mission that still needs the greatest assistance is Banning. Although the deed to this property is in the hands of the Bureau of Catholic Indian Missions, the diocese has spent a great deal of money in improving the property and buildings. A new rectory for the priests was erected at a cost of \$7,000 and the improvements made during the last few years have increased the value of the property by more than \$20,000. The number of children enrolled had to be cut down this year, due to the impossibility of taking care of them. An appropriation of \$5,000 is respectfully asked for the Banning Indian School.—*Chancellor's report.*

**SUPERIOR.**—May we beg to be favored with at least the same grant as last year, \$1,500, for the most necessary needs. This amount is barely sufficient to keep the buildings in repair. The priests and Sisters are satisfied with very little, but since the various institutions are burdened with heavy debts, we can not afford to give them what they need unless you assist us generously.

Father Kinney of Reserve writes that he must replace the temporary roof on the church at Reserve. The present roof is ruining plaster and floors and can not be repaired. He will need \$1,600 for a new roof.

(REV.) W. J. KUBELBECK,  
*Secretary.*

**SANTA FE.**—Results of the work of the good Sisters' school and of the resident priest, Rev. Arnold Heinzmann, O.F.M., are shown in Zuni by the large number of baptisms this year. Good work is also being done by the priest who goes to Fort Wingate for Mass and instructions. We have great hopes for the Shiprock Mission, but so far the progress there has been slow.

✠ ALBERT T. DAEGER, O.F.M.,  
*Archbishop of Santa Fe.*

**OKLAHOMA.**—Things look better for the Indians. In Fairfax there is a new school and church, attended by many Osages. The priest there has been quite successful. But no exclusively Indian parishes are now possible in the state of Oklahoma. The Indians are merging with the general population. The Osage situation in Pawhuska is also getting better. The new building at Antlers promises well for the Choctaws. I am sending an energetic priest there. The money for this building came from the Marquette League, private donations, the Bureau of Catholic Indian Missions and the Commission.

Before, I was pessimistic but this year I am encouraged.

✠ FRANCIS C. KELLEY,  
*Bishop of Oklahoma.*



ZUNI GIRLS WITH SISTER VIOLA, O.S.F.  
St. Anthony's Mission, Zuni, N. M.





LUMMI INDIAN CHILDREN

Rev. Robert Dillon, Pastor (*center*), Father Boniface, O.F.M., Missionary (*back row*)  
Dominican Sisters, Martina and Benigna

### *Puget Sound Indians*

#### SEATTLE

To aid the seven priests and fifteen Sisters engaged in caring for the spiritual welfare of the Indians of the diocese of Seattle and to help support the St. George Indian School, at least \$5,000, the amount allowed by the Commission in previous years, will be necessary.

A catechist is badly needed for the White Swan Indian Mission to preserve the faith of the adults and to instruct the children. Unfortunately, we have no means to pay his salary. An additional amount of \$500 a year would be necessary for this work.

The spiritual condition of the Indians at Lummi Indian Reservation is greatly improved since last year, as two

Dominican Sisters from Bellingham give the children instruction every Saturday during the school year. Father Dillon shares his allowance generously with the Sisters.

At Muckleshoot a hall is needed, where the Indians could meet and catechism be taught. The church is badly in need of repairs.

This year one additional missionary, the Rev. C. L. Owens, S.J., will devote his entire time to work among the Indians. A very large territory formerly and with great difficulty attended by one priest will now be divided between two. Father Owens intends to establish Catholic Indian day schools in his district.

✠ EDWARD J. O'DEA,  
*Bishop of Seattle.*

#### NOT YET ABROGATED

"In universis harum regionum diocesibus quotannis, prima Quadragesimae Dominica, collecta fiat, et summa inde proveniens mittatur ad commissionem pro missionibus domesticis (i. e. Nigrorum et Indorum) instituendam. Hoc vero modo distributio fiet. Pecunia ex hac collecta primae Dominicae Quadragesimae derivata in diocesibus, ubi Societas pii Operis de Propagatione Fidei jam existit, tota impendatur a commissione in juvandis Indorum et Nigrorum missionibus." Concilii Plenarii Balt. III Acta et Decreta, Tit. VIII, Caput II.



## Among the Sioux of South Dakota

### LEAD

**W**E HAVE on the Pine Ridge Sioux Reservation a number of Indian catechists who help the missionaries in their work for souls. For most of them we pay ten dollars a month, a few give their services for five dollars. A catechist is most necessary on the mission field. He brings the people together on Sundays when the missionary is not present and teaches them the truths of our holy religion. He visits the sick and informs the priest when any of his people are dangerously ill. He baptizes in case of necessity. He also looks after the church property and prepares for the regular monthly visit of the missionary. Each year we find it difficult to raise the \$1,200 necessary for catechists' salaries. Hence we ask the amount necessary for our catechists.

(REV.) A. C. RIESTER, S.J.,  
*Pine Ridge, S. D.*

We have 220 Indian girls in our home. Being overcrowded, we must

add a wing to our house, so as to have another dormitory, a bathroom, and, what I wish to emphasize specially, rooms for a high school.

The picture shows our class of 1928. We succeeded in placing four of the girls in near-by academies after considerable begging, for the Indians have no money to pay for an education. The others were compelled to enter Government boarding schools or to remain at home, which is indeed dangerous for girls so young.

We have already contracted heavy debts, owing to the failure of crops for two successive years, and could not build unless help is given. The Government compensates for a limited number of pupils only, and we are clothing and feeding nearly 100 children gratis. They beg to be admitted and who could refuse them, for they too have souls that are dear to the Sacred Heart.

MOTHER MATILDA, O.S.F.,  
*St. Francis, S. D.*



SIoux GRADUATES EIGHTH GRADE, ST. FRANCIS MISSION BOARDING SCHOOL, S. DAK.





NAVAJO INDIANS BUILDING STONE CHAPEL AT KEAMS CANYON, ARIZONA

### *New Missions Among the Navajo* TUCSON

During the past two years four chapels have been erected on the Navajo Reservation. They are at Houck, Ariz., which is 66 miles from St. Michaels; at Greasewood, Ariz., 55 miles southwest of St. Michaels; Keams Canyon, 80 miles west of this mission, and Hunter's Point, 5 miles south. These chapels were built by means of donations, either entirely or in part. The

roads are rough, freighting is costly, and our traveling expenses have doubled. Our resources have not kept pace with the expenditures, and were it not for the quarterly allowance of the Franciscan Province of St. John the Baptist, Cincinnati, Ohio, our mission field would have to be abandoned.

The missionaries without exception have put heart and soul into their work, ready to make any sacrifice.

(REV.) JEROME HESSE, O. F. M.,  
*St. Michael's Mission, Ariz.*

### *North Dakota Missions*

#### BISMARCK

The priest at Elbowoods is most anxious to build a new dormitory, in order to get more room for school purposes and to protect the children against the danger of fire. Without \$2,500 from the Commission we can not undertake this project.

The prospects are not encouraging. Most of the Indians love the Catholic Church; but they are in many ways like children. The unchristian atmosphere of this country affects them too; and we have not a sufficient number of priests to take such care of them as they actually need. The Indian Missions on

the Standing Rock Reservation are well taken care of; but even there, the Indians of Cannon Ball and Porcupine do not have Mass every Sunday, but only two Sundays in the month. In the Elbowood Mission the chapels are so far apart that many Indians there have an opportunity to attend Mass only about once a month. I can not find a way at present to give them more services. I hope and pray that some young and energetic priest may be found before long to help Rev. Peter Fehrenbach, O.S.B., in his arduous work.

✠ VINCENT WEHRLE,  
*Bishop of Bismarck.*



# Mission Schools in Montana

## GREAT FALLS

The Capuchins at St. Labre's Mission expended \$35,000 on mission buildings that were necessary to keep the mission open in strong opposition to the Menonites in different places on the reservation. Any help you may give those Fathers will be highly appreciated.

The Catholic Indian boarding schools are the only hope of the Indians of today and of the future, practicing their holy religion. For years the adult Indians wanted only day schools, so that they could have their children with them as much as possible. This was simply canine affection. Those older Indians have changed their childlike ideas on this important subject.

Many of the older Indians are dying of starvation. The rations they receive from the Government are not sufficient to keep alive one-fifth of the number for whom they are doled. Our Catholic Indian boarding schools have more applications than they can accommodate.

The following statements show the dire needs of our Indian missionaries in

the different missions of the Diocese. I hope the Commission will increase the amount given to our Catholic Indian missions over previous years.

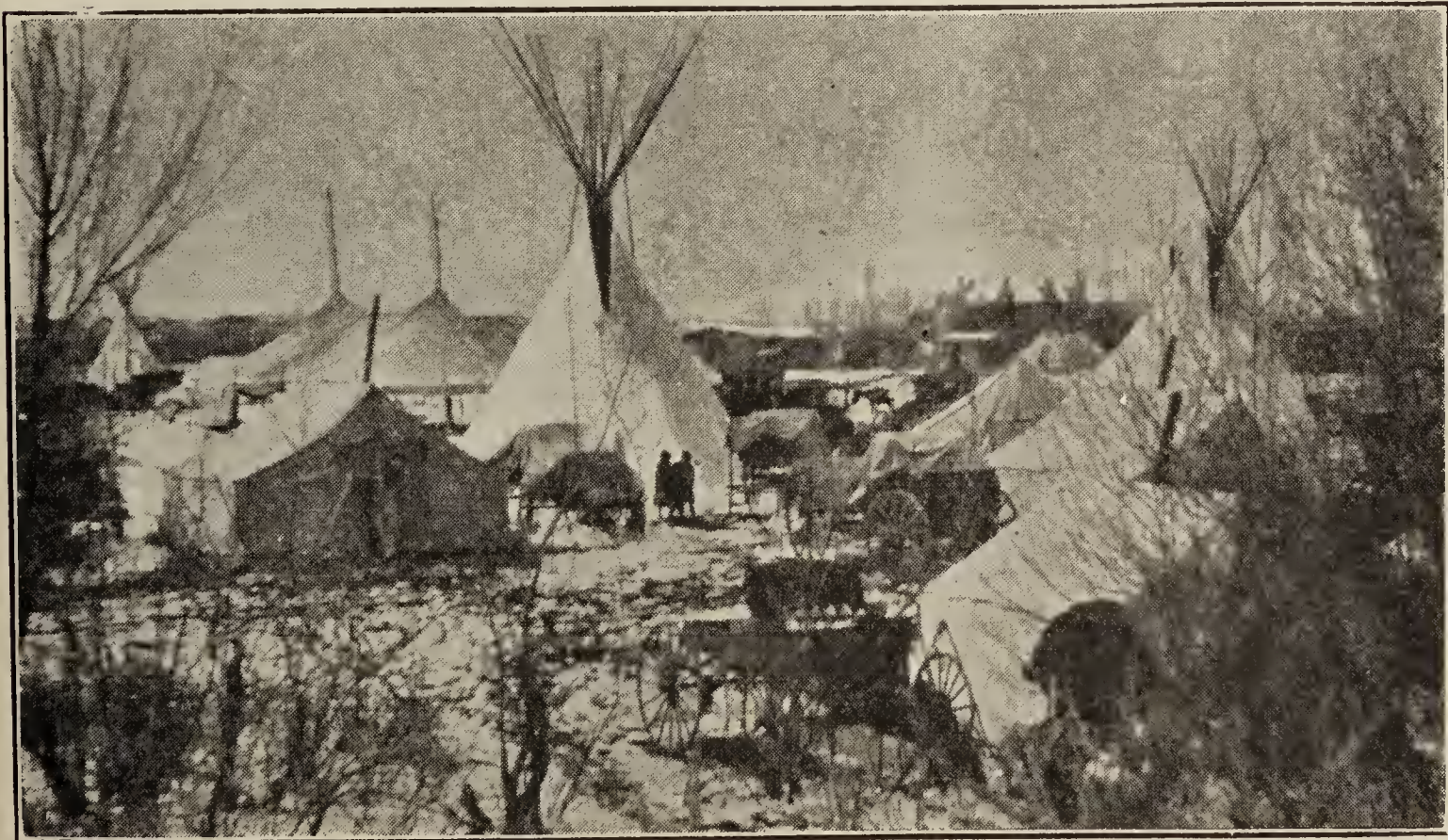
✠ M. C. LENIHAN,  
*Bishop of Great Falls.*

I am again taking the liberty of appealing for help for our mission among the Crows of Montana.

In this very large reservation I have four Catholic Indian day schools to take care of, six chapels and three stations without chapels. All these schools and chapels are far distant from one another and from St. Xavier's, our headquarters.

We are on the go practically all the time. This traveling by automobile here in Montana, where gasoline is 28 cents a gallon, oil very dear and auto repairing exorbitant, is very costly. We get nothing from these poor people to help defray our expenses.

Moreover, extensive repairs are always to be made on school buildings and chapels. Books, furniture, and station-



CROW INDIAN CAMP IN WINTER, ST. XAVIER MISSION, MONTANA



ery must be bought for the four Indian schools. The few necessary repairs I have made these last few months have amounted to over \$1,000, and much is left to be done on both schools and chapels. Without financial aid from the outside, it will not be long before we have to close some of our schools and chapels and confine ourselves to a more restricted district. We are willing to devote ourselves to this work, but without funds we shall be forced; and this very soon, to give our attention and care to but a small part of the reservation.

(REV.) JOSEPH C. CARDON, S. J.,  
*St. Xavier's Mission, Mont.*

St. Labre's is a boarding school, the present enrollment of which is sixty-five children. These have to be fed and clothed by the mission, for the Government allowance does not cover these expenses. We appeal to you for help that we may clothe, house and educate the young Cheyennes in a befitting manner.

Permit us to say that the boarding schools are the backbone of the mission work. Were it not for our school, much good would be left forever undone, and, we fear, many souls would never be saved.

Nor is it a selfish motive that prompts us to appeal to your charity. The missionary imbued with the true apostolic spirit cannot but appeal to others to help him in arduous labors. May God, therefore, inspire you to help us in our apostolic labors. Rest assured that we will remember our benefactors in our prayers.

(REV.) RICHARD BRUNNER, O. M.  
CAP., *St. Labre's Mission, Mont.*

I am now in charge of the Assiniboin Indians. Many of them live at Lodge Pole, and many more at Fort Belknap Agency and along Milk River. In this latter place there is a Government school, in which there are 104 Catholic children. At this school the Indians

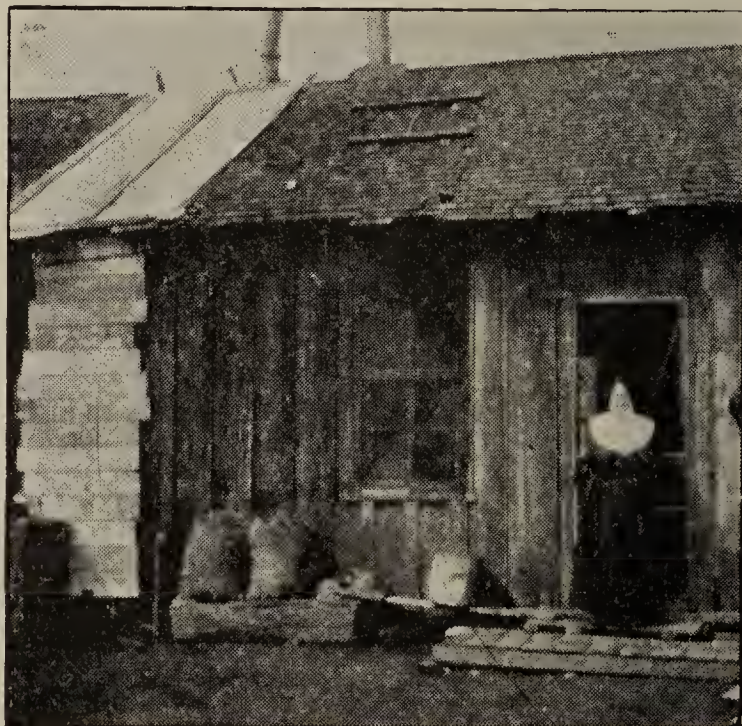
have been very much neglected the last few years. As I know and can speak the Assiniboin language, the people there had asked the Provincial to send me to them. I came and have started my missionary work among them. But I have no church, and not even a room and bed. I must by all means build a small house and a little chapel, so that I may have a place to stay in and to say Mass in, and a room, where I may gather the grown-up Indians for instruction. If I can get the help that I need, I will go ahead and put up the building; if I cannot get any help, it will be impossible for me to live there and attend those Indians. It would be regrettable if the children were lost to our holy Faith. Materials and labor are twice as high as in the state of Washington. If you can procure me \$500, I will be able to start the work very soon.

(REV.) EDWARD M. GRIVA, S. J.,  
*St. Paul's Mission, Mont.*

## Struggling Schools

### BOISE

Father George J. Kugler, S. J., of Desmet Mission, makes the following appeal: "During the past fiscal year our school was in session 263 days. Multiplying this number by the average



CABIN USED MANY YEARS AS KITCHEN  
St. Joseph's Mission Boarding School for Nez Perce,  
Slickpoo, Idaho



attendance we get 22,054 days. We have two boarding schools and our expenses amount to one dollar a day for each child. Hence it costs us about \$22,054 during the year.

"Last year we had a fairly good crop, and our income was only a few thousand dollars below our expenses. I do not know how we shall be able to keep up our schools during the coming year, for only about one-third of our spring grain sprouted, on account of the dry season. Last fall we had so much rain that we were able to put in only a few acres of fall grain. This means that we shall be obliged to refuse a number of children this fall unless we get some substantial help. According to my calculations, we need from six to eight thousand dollars in addition to the income from our farm to enable us to care for the same number of children as last year."

On the buildings at Slickpoo we owe



NEW SCHOOL HAS NO HEATING PLANT  
St. Joseph's Mission, Slickpoo, Idaho

\$17,450, and they are not plastered and have no heating plant. The Sisters are threatened by an unpaid lien on the buildings. They have erected three fireproof buildings at the expense of \$96,500. They still owe for the plumbing.

✠ EDW. J. KELLY,  
*Bishop of Boise.*

## Progress under Difficulties in Oregon

### BAKER CITY

ST. ANDREW'S Mission, Umatilla, has to maintain the Jesuit Father in charge, two lay teachers, six Sisters of St. Francis, and keep up the buildings necessary for 100 boys and girls.

Father Geis three years ago began the work of evangelizing the Indians on the Klamath Reservation. When he began, he had besides the "Deus providebit," health, zeal, energy and considerable experience. The first year was used up in skirmishing in this large territory, securing property and building a church and a shack for his dwelling. The past two years were spent instructing children as best he could and attending to the sick and dying. The great desideratum for success is a Sisters' school. Since that is impossible, he appeals for catechists.

The pastor at Burns, Father Heuel, gives most of his time and energy to the Indians. Although he has a large flock scattered over a territory of over 10,000 square miles, the darlings of his pastoral care are the poor, neglected Redskins. He has baptized in two years seventy of their members and now has the entire band under instruction. His own observations herewith prove he is already their philosopher, friend and protector.

I am also enclosing herewith the personal observations of the Fathers in charge of all these missions.

✠ JOSEPH F. McGRATH,  
*Bishop of Baker City.*

St. Andrew's Boarding School is my chief reliance for the Christianization of the Umatilla Agency Indians. If our boys and girls are well



grounded in the knowledge of our holy religion and patiently trained in its practice, I hope through the children to influence their elders for good. To this end, I will, as last year, provide two retreats for the school children, one in October and the other before Easter. For the grown-ups, I will, as last year, provide two retreats in Indian, one before Christmas and one before Easter. The curse of the Indians is concubinage and easy divorce, along with superstitious regard for the "Medicine-man."

(REV.) J. T. CORBETT, S.J.,  
*Pendleton, Oregon.*

### ***Building on Bishop Baraga's Foundations***

#### **MARQUETTE**

On July 29, 1928, the cornerstone of our new Indian orphanage at Assinins was laid. It coincided with the diamond jubilee of the erection of the upper peninsula of Michigan into a Vicariate-Apostolic, July 29, 1853. The first Vicar-Apostolic and Bishop, Frederick Baraga, chose this site. Here he lodged his converted Indians, after

the manner of the Jesuit reductions of South America. His successors continued the work on the same site. God has blessed the work. The veteran Indian missionary, Rev. Wm. F. Gagnieur, S.J., writes me: "I do not believe there can be more than one adult, living among the Catholic Indians, who is not baptized." Neglected and orphaned Indian children were housed in insanitary and dilapidated buildings. Conscience has worried the good people of this diocese for years because these poorest of God's poor children were ill housed. With the erection of the modern, fireproof building their conscience is eased and reproach taken away. The contract price for the new building is \$128,000. Despite the business depression here for the last twelve years, the people are doing their best to contribute for the building.

May I ask the Commission to come to our assistance with a subsidy of \$28,000 for the new building and to allow us the usual annual allotment?

✠ P. J. NUSSBAUM,  
*Bishop of Marquette.*



CHIPPEWA CHILDREN WITH SISTERS OF ST. AGNES  
St. Joseph's Orphanage, Baraga, Michigan, Diocese of Marquette



## Plight of the Blackfeet School

### HELENA

Special consideration should be given this year to Holy Family Mission. The tribal funds of the Blackfeet are exhausted. When these funds gave out three years ago, the Commission came to the rescue and for two years gave \$5,000 to Holy Family Mission. Last year this was cut off. As a result a debt of \$5,465 was incurred. It would have been larger, had it not been that the Marquette League gave \$755. It is most strongly urged that the Commission resume this allocation this year.

There is at Holy Family Mission a difficulty that needs serious attention. This is the only Catholic school on the Blackfeet Reservation. It is essential that everything possible be done, not only to hold the students that are there, but also to attract others. There are two buildings at the mission, one for the Fathers and boys, the other for the Sisters and girls. In all there are forty-nine boys and fifty-seven girls. Classes are held in both buildings with two faculties. If a small classroom building could be erected at a cost of \$5,000, the boys and girls could be taught together and the classroom space of each building

could be used for more dormitories. This, according to Father Grant, S. J., who has proposed the plan, would also insure the coming of more students. The Government schools are teaching boys and girls together and the Indians take this as the vogue. The students are all young and discipline would not suffer from this method. One faculty could take care of the work. The Jesuit Fathers are only two in number, and laymen are employed for the teaching of the boys. Father Grant says that more Sisters, or, if need be, laywomen could be obtained more easily than laymen. The type of layman who accepts such work, at the small salaries that can be paid, is either of the type that is willing to make real sacrifices or of the type that could not easily find employment elsewhere. More often it is the latter.

I request that this matter be given serious consideration; that the \$5,000 allotment which took the place of the tribal funds be resumed and that \$5,000 be given for this proposed classroom building.

✠ GEORGE J. FINNIGAN,  
*Bishop of Helena.*



CONFIRMATION CLASS HOLY FAMILY MISSION BOARDING SCHOOL, MONTANA



# Eskimo Missions of Alaska

## VICARIATE APOSTOLIC OF ALASKA

THE peculiar, distressing, or pathetic feature of the difficulties in the work on the Alaskan missions is that enormous amounts of money must be spent for apparently very small results.

If cold figures and mere numbers are considered and weighed against corresponding expenditures and results in other parts of the world, doubtless our work will appear very insignificant, and the money spent will seem to be entirely out of proportion to the number both of conversions and of actual Catholics. The three boarding schools particularly will appear as excessively expensive. Why these heavy expenses? And are these justified?

The first reason that may be assigned for the expensiveness of the mission is the fact that it is not and can not be self-supporting. The land itself is utterly unproductive. In most places, it is not even capable of cultivation, not

even on a very small scale. Much of the land is tundra, that is, a morass or swamp overlaid with a heavy matting of moss. Where another kind of soil is to be found alongside the swampy tundra, as for example, at Holy Cross and at Pilgrim Springs, only a limited amount of vegetables, principally potatoes, can be grown, but no wheat, corn, or fruit.

There is not a single priest who can support himself in any of our missions. The natives are very poor; they are barely able to support themselves and are absolutely unable to support their missionaries. The average native expects assistance from the missionary.

The foodstuffs that must be imported are not merely those easily obtainable, such as flour, rice and cereals, but chiefly the more expensive kind, those that contain large proportions of fat and concentrated carbo-hydrates, and are rich in calories. Hence heavy meats,



ESKIMO CATECHISTS, FORMER PUPILS OF HOLY CROSS MISSION, ALASKA



pork, sugar, dried and canned fruits, milk and butter are much in demand. The native fish, the salmon especially, contains these rich elements, but it cannot supply all needs, even were it obtainable in sufficient quantities.

The children whom we take into our boarding schools are for the most part accustomed to the use of civilized food, so that they too crave heavy, rich foods, such as pork, butter, sugar, fruits and fats, without which the white man cannot be expected to do the work that is required of him.

The greatest drain on the mission funds, however, is the freight charges on the goods which have to be brought from Seattle, the nearest port in the States. The Interstate Commerce Commission regulates the freight tariffs. The western classification on commodities prevails, and the rates are as follows: 1st class, \$92.00 per ton; 2nd class, \$81.20 per ton; 3rd class, \$72.40 per ton; 4th class, \$64.80 per ton; 5th class, \$58.00 per ton. A fortune must be spent yearly merely getting our supplies into the country. The freight on some articles costs more than the goods themselves. Last year, the freight paid by our procurator in Seattle amounted to more than \$15,000.

The fact that everything must be done between June and September also accounts for part of the great expense. For we must employ rapid, and therefore expensive, means of transportation. Planting, seeding, digging, gardening, farming, harvesting, building, painting, visiting distant points—all this, and other things, frequently make hired help imperative.

Among consoling results of our work, let me mention that vocations to the religious life have already developed. Actually three Sisters and a Brother novice call Holy Cross Mission their "Alma Mater."

Prospects are encouraging, however, as far as the good will of the natives themselves is concerned. But our efforts are checked by lack of personnel as well as by lack of funds. Catechists cannot



DORA AND HETTY HULTBERG, ESKIMO  
One girl joined a Sisterhood

be employed where their help would, to a great extent, make up for the non-residence of priests.

Protestant proselytizers are the great enemies of our labors; most of them are unscrupulous and resort to vile slanders against us. The influence of vicious whites, especially at Nome, is dangerous. The priest cannot leave his flock. His presence and the Sacraments are constantly needed.

Another difficulty with which we have to contend in our efforts to convert, hold, and prepare the next generation for the Faith is the paternalistic system of the Government in its dealings with the natives. Everything is given to them. Every school teacher is a preacher. He not only teaches the children during the week but he also attempts to gather the natives on Sunday and then makes it worth while for them not to come to church. Our people must have strong Catholic convictions to be able to spurn the material advantages thus offered to them.

✠ JOSEPH R. CRIMONT, S. J.,  
*Vicar-Apostolic of Alaska.*



# Indian Missions\*

<i>Diocese</i>	<i>Catholics</i>	<i>Churches</i>	<i>Priests</i>	<i>Baptisms</i>		<i>Schools</i>	<i>Pupils</i>
				<i>Infants</i>	<i>Adults</i>		
Alaska.....	4,600	29	16	243	74	7	605
Baker City.....	388	2	4	28	40	1	95
Bismarck.....	1,594	10	6	91	9	2	121
Boise.....	1,029	3	4	44	15	3	183
Cheyenne.....	750	4	2	41	3	1	135
Crookston.....	3,600	11	7	127	25	2	325
Denver.....	380	1	2	12	1	0	0
Duluth.....	2,050	12	4	120	69	0	0
El Paso.....	420	1	2	22	3	0	0
Fargo.....	4,000	6	4	102	6	1	...
Grand Rapids.....	1,600	7	3	51	13	2	292
Great Falls.....	4,400	20	12	122	46	7	374
Green Bay.....	1,500	5	5	...	...	3	468
Helena.....	5,950	10	7	206	15	2	282
Lead.....	7,000	53	22	...	...	2	845
Leavenworth.....	500	2	2	...	...	0	0
Los Angeles.....	2,600	22	8	...	...	1	125
Marquette.....	2,800	4	2	59	0	2	97
Monterey-Fresno.....	400	2	3	...	...	0	0
Natchez.....	400	1	1	12	0	0	0
Ogdensburg.....	1,100	1	1	...	...	1	48
Oklahoma.....	3,500	11	12	76	...	7	439
Omaha.....	500	3	2	...	...	1	60
Portland, Maine.....	850	3	3	...	...	3	137
Portland, Oregon.....	850	2	3	30	10	0	0
San Francisco.....	700	5	2	...	...	3	85
Sante Fe.....	10,000	26	14	399	0	5	528
Seattle.....	1,665	8	5	79	6	1	123
Sioux Falls.....	1,334	9	7	40	42	3	371
Spokane.....	3,400	9	3	55	10	1	79
Superior.....	3,185	5	4	86	7	4	410
Tucson.....	10,700	42	19	603	136	16	841
Winona.....	100	1	1	...	...	0	0
Total.....	83,845	330	192	2,648	530	81	7,068

\*The number of Catholics is carefully computed from reports of Bishops and Indian missionaries. Not all missionaries rendered reports. Nor are the many thousands of Catholic Indians scattered among white people included. The total Catholic Indian population may, therefore, be safely estimated at 100,000. There are about 450 Sisters and 60 Brothers. In thirty-seven Government schools, where there are about 6,000 Catholic children, priests attend regularly.



## Numerous Conversions Among the Head Hunters

NUEVA SEGOVIA, P. I.

Let me give you first an idea of the work that I found upon my arrival here last spring to take charge of the Bontoc Mission.

From the very beginning, Father (now Bishop) Jurgens and the Fathers who succeeded him, have carried out with wonderful success the injunction of Our Lord to preach the Gospel. At first the prospect did not seem very bright. The first companion of Bishop Jurgens and the architect of our church used to say that the building would never be filled in their lifetime. Eighteen years have scarcely elapsed, yet our Christians fill the church to its capacity three times every Sunday. This wonderful success we owe manifestly to God, Who blesses the seed that is sown and makes it grow, notwithstanding the many odds which the Catholic Church has to struggle with

here as elsewhere in the mission field.

The work of the Episcopalians is a great obstacle to the spread of the Church here. Nevertheless, "the word of God is not bound." We progress steadily, slowly but surely!

Among the Igorot people of Bontoc and of the surrounding villages many are already Christians, many more will come to us as time goes on. But we must keep them in the fold. They will remain, if they have good native leadership. Many of our boys and girls are now being prepared for this, and others will follow, if we have the means to carry on the work. They must be prepared in Catholic schools for the positions offered to natives. At present we are behind the Episcopalians, who from the beginning have striven to give their pupils an education which would fit them for positions of influence. They have already a doctor and even a



MISSIONARY PAYS HIS FIRST VISIT TO PAGAN VILLAGE, PHILIPPINE ISLANDS



representative from among their former pupils. Indeed, most positions of responsibility open to Igorots, are at present filled by their converts. Must we allow a Catholic population to be under Protestant leadership? We must fit our boys and girls to compete with others for any position within their reach. This work was started rather late, but not too late, by Fathers Jurgens, Billiet and de Brouwer. The burden in time, effort, and money becomes heavier from year to year, but it is worth bearing, for it insures the permanence of our whole work.

The work has also spread from Bontoc as a center to wide new fields. The villages to the south and east of here have been evangelized. A new mission field is about to be taken over in the northern part of the district at Sadanga, a town within easy reach of about 4,000 people.

We are grateful for the constant help of the Commission. This has made possible our Catholic extension work here, and has enabled us to keep up and to make steady progress.

(REV.) CARLOS M. DESMET, I.C.M.,  
*Bontoc, P. I.*

The Bontoc and Lubuagan Missions are quite dependent upon the subsidy of the Commission. Pugo and Cervantes would be in serious difficulties, should they miss their allotment. As for the rest, we can go on as we have done until now, confiding in Divine Providence, Who has always sent help as the work developed. The best proof of this is the subsidy of the Commission, without which the Bontoc Mission would have been closed and the Lubuagan Mission could never have been started.

The number of Christians in the outlying missions is increasing so rapidly that it will soon be necessary again to subdivide the Bontoc district. Last year the district of Kiangnan was divided, and this year Cervantes. Although Bontoc has already been divided twice, this mission is again too extensive to be cared for from one center. The Lubuagan mission is now almost as large as Bontoc, but it can not be divided at present, for it is now only three years old.

(REV.) G. ALDENHUIJSEN, I.C.M.,  
*Superior of the Missions.*



VILLAGE SCHOOL, SANTA TERESITA, MISSION OF CERVANTES, PHILIPPINE ISLANDS





THEIR FIRST LESSON, MISSION OF CERVANTES, PHILIPPINE ISLANDS

Rev. Joseph Portelange, I.C.M.

This report seems to require some explanation, I would almost say some apology, as to the great increase in all lines, nor least as to the expenses.

The great number of baptisms is marvellous. Six hundred converts were added to our mission this year. This success is indeed due to God, but for us it constitutes a serious problem. That is why I speak about apologizing. How can we keep pace with the quickly growing numbers of Christians, considering the utter lack of means and the fewness of us missionaries? But how can we refuse to baptize people who are so eager to become Christians and to have their children baptized? Then, too, we lose much time traveling over unmade roads, through rivers and across mountains. We have now ten stations with chapels and several others without them. The farthest of these is a ten days journey. Catechists would partly solve our problem. Provision for them is even more important than the building of new chapels.

Our schools have grown very fast. The two of them have an attendance of

over 250 pupils. The interest of our children in study led us to open a junior high school this year. The development of the school has claimed much of the time and funds that might otherwise be devoted to the outlying missions.

Other works of charity have grown in like proportion, especially the dispensary, where we have an average of more than 1,000 cases a month.

Lubuagan was started only three years ago with the prospect of being a simple, humble mission. It has grown more rapidly than we ever expected. Two thousand converts have been made. This has meant an increase in the personnel and in the expenses. I have now to maintain three priests and one lay brother, a community of five Sisters, and to take care of transportation and the construction of buildings. We have no church yet, no convent for the Sisters, but only makeshift buildings.

(REV.) FRANCIS BILLIET, I.C.M.,

*Lubuagan, P. I.*



# Financial Statement

## January 1—December 31, 1928

### SUMMARY

#### RECEIPTS

Lenten collections, gifts, bequests.....	\$267,751.41	
Interest.....	3,377.65	
		<hr/>
Balance reported, January 1, 1928.....		\$271,129.06
		4,033.63
Total.....		<hr/>
		\$275,162.69

#### DISBURSEMENTS

Appropriations to Negro and Indian Missions.....	\$226,875.00	
Bureau of Catholic Indian Missions for Indian schools and office expenses.....	37,500.00	
Printing, office expenses, etc.....	2,156.13	
		<hr/>
Balance on hand, January 1, 1929.....		\$266,531.13
		8,631.56
Total.....		<hr/>
		\$275,162.69

#### RECEIPTS

Alaska.....	\$100.00	Detroit.....	\$3,010.00
Albany.....	4,352.86	Dubuque.....	3,000.00
Alexandria.....	310.00	Duluth.....	500.00
Altoona.....	3,683.34	El Paso.....	135.00
Amarillo.....	200.00	Erie.....	2,000.00
Baker City.....	250.00	Fall River.....	1,200.00
Baltimore.....	8,604.03	Fargo.....	300.00
Sulpician Seminary, S.M.C.....	14.00	Fort Wayne.....	7,000.00
Belleville.....	1,300.00	Galveston.....	827.62
Belmont Abbey.....	75.00	Grand Island.....	215.42
Bismarck.....	297.00	Grand Rapids.....	1,000.00
Boise.....	250.00	Great Falls.....	189.00
Boston.....	9,300.00	Green Bay.....	1,500.00
Brooklyn.....	11,000.00	Harrisburg.....	3,200.00
Buffalo.....	5,000.00	Hartford.....	5,488.61
Burlington.....		Helena.....	513.45
Charleston.....	300.35	Indianapolis.....	3,111.00
Cheyenne.....	316.10	Kansas City.....	2,000.00
Chicago.....		La Crosse.....	1,029.00
Cincinnati.....	2,700.00	Lafayette.....	674.69
Cleveland.....	6,000.00	Lead.....	155.00
Columbus.....	1,007.97	Leavenworth.....	2,000.00
Concordia.....	1,300.00	Lincoln, arrears, 1927.....	1,200.00
Corpus Christi.....	1,313.22	Little Rock.....	855.00
Covington.....	770.39	Los Angeles.....	2,200.00
Crookston.....	150.00	Louisville.....	4,764.59
Dallas.....	707.68	Manchester.....	2,000.00
Davenport.....	1,150.00	Marquette.....	454.81
Denver.....	1,000.00	Milwaukee.....	6,000.00
Des Moines.....	500.00	Mobile.....	1,411.22



RECEIPTS (*Continued*)

Monterey-Fresno.....	\$1,039.48	San Francisco.....	.....
Nashville.....	827.29	Santa Fe.....	\$603.50
Natchez.....	466.19	Scranton.....	4,080.03
Newark.....	12,963.46	Savannah.....	1,178.08
New Orleans.....	3,585.51	Seattle.....	1,000.00
New York.....	7,000.00	Sioux City.....	2,500.00
Ogdensburg.....	1,800.00	Sioux Falls.....	1,000.00
Oklahoma.....	910.00	Spokane.....	354.00
Omaha.....	2,000.00	Springfield, Ill.....	2,630.00
Oregon City.....	1,075.16	Springfield, Mass.....	13,554.13
Peoria.....	3,764.12	Superior.....	1,447.32
Philadelphia.....	20,398.16	Syracuse.....	1,562.80
Pittsburgh.....	15,805.27	Toledo.....	6,033.53
Portland.....	1,500.00	Trenton.....	3,500.00
Providence.....	3,500.00	Doris estate, interest.....	833.67
Raleigh.....	500.00	Tucson.....	1,024.20
Richmond.....	1,625.64	Wheeling.....	1,500.00
Rochester.....	6,467.06	Wichita.....	604.00
Rockford.....	800.00	Winona.....	1,194.21
St. Augustine.....	1,829.69	Wilmington.....	1,448.53
St. Cloud.....	618.42		
St. Joseph.....	1,636.20	Total collections and gifts.....	\$267,751.41
St. Louis.....	4,409.48	Interest.....	3,377.65
August Henke, bequest.....	1,000.00		
St. Paul.....	2,827.25	Total receipts.....	\$271,129.06
Sacramento.....	1,917.11	Cash on hand, Jan. 1, 1928.....	4,033.63
Salt Lake.....	154.00		
San Antonio.....	1,397.57		\$275,162.69

## DISBURSEMENTS

Alexandria.....	\$1,500.00	Helena.....	\$1,800.00
Special.....	500.00	Special.....	1,500.00
Baker City.....	1,500.00	Indianapolis.....	1,200.00
Special.....	2,500.00	Kansas City.....	1,250.00
Baltimore.....	4,300.00	Special.....	500.00
Belleville.....	1,000.00	Lafayette.....	3,500.00
Special.....	500.00	Special.....	5,000.00
Belmont Abbey.....	500.00	Lead.....	3,500.00
Bismarck.....	1,200.00	Leavenworth.....	2,000.00
Special.....	1,500.00	Special.....	500.00
Boise.....	1,500.00	Little Rock.....	2,000.00
Special.....	1,500.00	Los Angeles.....	2,000.00
Buffalo.....	1,500.00	Special.....	1,000.00
Charleston.....	5,000.00	Louisville.....	4,000.00
Special.....	500.00	Special.....	500.00
Cheyenne.....	3,000.00	Marquette.....	1,400.00
Corpus Christi.....	5,000.00	Special.....	1,000.00
Covington.....	800.00	Milwaukee.....	1,400.00
Crookston.....	2,000.00	Monterey-Fresno.....	1,000.00
Special.....	500.00	Mobile.....	5,000.00
Dallas.....	1,200.00	Special.....	500.00
Special.....	250.00	Nashville.....	2,500.00
Denver.....	650.00	Special.....	500.00
Detroit.....	1,200.00	Natchez.....	6,300.00
Duluth.....	1,500.00	New Orleans.....	6,000.00
El Paso.....	1,000.00	New York.....	3,600.00
Fargo.....	1,200.00	Special.....	500.00
Special.....	500.00	N. Segovia, P. I.....	5,000.00
Galveston.....	3,000.00	Special.....	3,500.00
Special.....	750.00	Ogdensburg.....	100.00
Grand Rapids.....	1,100.00	Oklahoma.....	2,000.00
Great Falls.....	1,000.00	Special.....	5,500.00
Special.....	1,000.00		



DISBURSEMENTS (*Continued*)

Omaha.....	1,500.00	Tucson.....	2,000.00
Special.....	500.00	Special.....	3,000.00
Oregon City.....	1,000.00	Wilmington.....	1,000.00
Special.....	750.00	Vicariate-Apostolic of Alaska.....	3,000.00
Philadelphia.....	5,000.00	Josephite Fathers, for St. Joseph's	
Raleigh.....	2,000.00	Seminary and Epiphany College	6,000.00
Special.....	500.00	Josephite Fathers special for St.	
Richmond.....	6,000.00	Joseph Seminary.....	5,000.00
Special.....	500.00	Fathers of Divine Word, for St.	
St. Augustine.....	5,000.00	Augustine's Mission House, Bay	
Special.....	500.00	St. Louis, Miss.....	5,000.00
St. Joseph.....	2,000.00	For same, special.....	500.00
St. Louis.....	1,700.00	Sisters of the Blessed Sacrament	
San Antonio.....	2,100.00	for Colored and Indian Missions	25,000.00
Salt Lake.....	375.00	Bureau of Catholic Indian Mis-	
Santa Fe.....	1,500.00	sions:	
Special.....	1,250.00	Indian school appropriation....	32,500.00
Savannah.....	6,000.00	Office expenses.....	5,000.00
Special.....	500.00		
Seattle.....	5,000.00	Total Appropriations.....	\$264,375.00
Sioux Falls.....	1,000.00	Printing and office expenses.....	2,156.13
Special.....	500.00	Balance on hand, Jan. 1, 1929....	8,631.56
Spokane.....	2,000.00		
Special.....	1,000.00		\$275,162.69
Superior.....	1,500.00		

*Rules Governing Applications for a Share in the Mission Funds*

THE Commission will consider only applications which are received through the Most Reverend and Right Reverend Ordinaries, and will place in their hands the allocations which are made for the work under their charge.

They who ask for a share of the funds are respectfully requested to state as precisely as possible the amounts required for the various projects which they propose to realize during the coming year.

Application must be made each time an appropriation is desired. It will be taken for granted that a mission which does not apply for assistance does not expect a share of the funds.

The Commission expects of each Bishop who receives aid a statement giving in detail the exact share of the allowance which each of the mission interests in his diocese has received. Only upon receipt of such information can a new appropriation be made.



## *Spiritual Privileges*

**I**N audiences held July 23 and December 3, 1882, Pope Leo XIII was pleased to grant “a plenary indulgence to be gained by each and all the faithful of both sexes on the day when the collection is taken up for the erection and support of Catholic churches and schools for the Indians and Negroes, provided that they, having with contrite hearts approached the Sacrament of Penance and received Holy Communion, piously visit a church in which the alms is collected and pray for the spread of our holy Faith and for the intentions of the Sovereign Pontiff.” (Con. Balt. III Acta, Tit. viii, cap. ii.)

Helpers of the missions share, moreover, in the apostolic labors of the priests and religious engaged on the missions, in their prayers and Holy Masses, and in the grateful prayers of the Indians and the Negroes.



## *Additional Copies Free*

**C**OPIES of this publication are available for distribution among persons who might be interested in helping the Indian and Negro missions. These copies will be supplied gratis.

If you desire to cooperate with the work of the missions in this way, apply to the Secretary of the Commission, specifying the number of copies that you require.

